

THE EPI

stles and Gospels with a brief Po-
styll vpon the same from Trinitie
sonday tyll Aduent, drawn forth
by diuers learned men for the sin-
guler comoditie of al good chri-
stians and namely of Pre-
sides and Curates,



Christus Mat. iiii.
Pœnitentiam agite, appropin-
quauit enim regnum
cœlorum.

Cum priuilegio ad impres-
sionem solum.



THE COPY OF THE KINGS
GRACIOVS PRIVILEGE

HEnry the eyght by the grace of God kynge of
England and of Fraunce, defensour of the faith, lord
of Irelande, and in earth supreme hed immediatly vnder
Christ of the church of Englande, To al Printers of boke
wythin thys our Realme and to all other our officers, mis
nisters and subiectes these oure letters hearyng or seynge
greatyng. we let you wete, that we of our grace especiall
haue gyuen priuilege vnto oure welbiloued subiecte Ri
charde Bankes. that no maner parson wythin thys our
Realme, shal prynte any maner of boke, what so euer our
sayde subiecte shall prynte first wythin the space of seuen
yeres nexte ensuyng the prynting of euery suche boke so
by hym printed vpon payne of forfeture the same. wher
fore we wol and commaunde you that ye nor none of you
do presume to prynte any of the sayde boke duryng the
tyme afore sayde, as ye tendre oure pleasure and woll as
uoyde the contrary.

On Corpus Christi daye. Fol. lxxvij.

The Epistle on Corpus Christi day. The fyrste
Epistle to the Corinthyans, the .xi. chap.

Thargument

¶ The institution of the most blessed sacrament of
the Aulter is here by S. Paule described vnto vs.

B Rethren, that which I deliuered vnto you I re-
ceyued of the Lorde, that the Lorde Iesus the
same nyght in which he was betrayed, toke breade
and when he had giuen thākes he brake it and said.
Take ye and eate, this is my body, whych is broken
for you. Thys do ye in the remembraunce of me
After the same maner also he toke the cup whē sup-
per was done sayeng. Thys cup is the newe Testa-
ment in my bloude. This do as ofte as ye drincke it
in remembraunce of me. For as ofte as ye shal eate
this breade and dryncke this cup, ye shal shewe the
Lordes death tyll he come. Wherefore whosoever
shall eate of this breade and dryncke of this cup vn-
worthely shalbe gylty of the body and bloude of
the Lorde. But let a man examyne himselfe, and so
let him eate of the breade and dryncke of the cup.
For he that eateth and dryncketh vnworthely, ea-
teth and dryncketh his owne dampnacion, bycause
he maketh no difference of the Lordes body.

The exhortacion vpon this epistle ye shall fynde im-
mediatly before the Epistle on Easter day.

The Gospell on Corpus Christi daye.

The .vi. chapter of Ihon.

Thargument.

¶ Christ is the true breade of lyfe.

R. ij.

Iesus

On Corpus Christi daye.

Iesus sayde vnto hys disciples and vnto the company of the Iues. My fleshe is meate in dede, and my bloude is drinke in dede. He that eateth my flesh and drincketh my blood, dwelleth in me and I in him. As the lyuyng father hath sent me, and I lyue for the father: Euen so he that eateth me, shall lyue by the meanes of me. Thys is that breade, whych came downe from heauen: not as your fathers dyd eate Manna, and are deade. He that eateth of this breade, shall lyue euer.

In this present Gospel (good people) our saulour **C**hryste whiche is the true shepherde and feder of our soules goeth about to shake of fro our myndes the fylthy cares of thys cozpozall lyfe, wplynge vs rather to apply our selues and to labour wpyth the greddy despyze of the heuenly and gostly ryches, to obteyne euerlastyng lyfe. He byddeth vs caste out of our myndes the worldy bread wherewith our bodies be fedde and couet that heauenly breade which gyueth and conferreth vnto vs euerlastyng and immortal lyfe of the soule. Thys breade is taken by saythe, and sayth is to be obteyned and gotten of almyghty god. For it is vndoubtedly hys gyfte. who soeuer therfoze beleueth in Chryste, he alreedy hath euerlastyng lyfe, inasmyche as he hath the fountayne of immortallite. I am (sayeth Chryste) the breade of lyfe. As who shulde say. I am that same fode which gyueth lyfe not only cozpozall, but rather the lyfe of the soule and eternall. The Iues (amonges whom Chryst was conuersant, and vnto whom he had this comunicacion) boasted muche in the Manna, & was sente downe from heauen vnto theyr auncestours.

But what sayeth Chyſte vnto them? Your fathers
 dyd eate Hanna in the wyldernes, and dyed. Your Austin.
 fathers (ſaieth S. Austine) bicause you be lyke them
 murmurynge fathers of murmurynge chyldren. For
 assuredly this people in nothing offended god moze
 then in grutchynge and murmurynge agaynſte God.
 Now they therfoze dyed bicause they beleued (ſaieth
 S. Austine) the thyng that they ſawe, but the thyng
 they ſawe not, they beleued not noꝝ yet vnderſtoode.
 O ſacramentū pietatis, o ſignū vnitatis, o vinculū
 charitatis. Qui vult viuere habet vnde viuatur, acce- The
 dat, credat, incorporetur, vt viuificetur. wordes
 Wonderfull ſacrament of godlynes, o wonderfull token of of ſaynt
 vnitie, o wonderfull bonde of charitie. He that wyll Austin,
 lyue he hath wherof he may liue, let him dꝛawe nigh
 let him beleue & let him be incorpored that he may
 be quickened. Let hym not departe fro the frame of
 hys membꝛes, let hym not be a rotten membꝛe worthy to
 be cut of, noꝝ yet croked wherof he may be aſhamed
 Let him be a ſayre membꝛe, open, ſound & cleauynge to
 the body. Let him lyue to God. Let him now labour
 in earth, that he maye afterwarde lyue in heauen.
 The ſacramēt of this thing (ſaith this holy doctour)
 that is to ſaye, of the vnitie of the bodye and bloude
 of Chyſte, is taken at Gods bourde of ſome men to
 theyꝝ ſaluation, & of ſome to theyꝝ damnation. The D
 thyng it ſelfe is ordeyned to the ſaluation of al men
 and to the deſtruction of none. For my fleſhe (ſayeth
 Chyſte) is very meate, and my bloude very dꝛyncke.
 This breade came downe from heauen and hath an
 heauenly power of workynge gyuen it of God, that
 who ſo euer woꝛthely do eate it, ſhall lyue eternally

On corpus Christi daye.

and neuer dye. Wherfoze good christen people, we haue no nede to demaund from heuen any **Manna** sythe we haue the very heuenly bzeade in dede, that is to say, the body of oure sauour **Christ** ready vnto vs, to gyue vs cuerlastyng lyfe, yf so be we woll take it woorthely and wryth fayth. For vndoubtedly **Christ** is that heuenly bzeade which gyueth immortalitye to oure soules, and whiche for our sakes was betrayed & crucifyed. He is the worde of god in whō who so euer stedfastly wol beleue, shall haue cuerlasting lyfe. Who soeuer shall couey this heuēly bzead into the bowels of hys soule, shall be nourished and growe vp to euerlastyng life. For without faile this is the lyuely bzead, whych is descended downe from heuen, euen the moste precious body of our sauour **Christ** whych was betrayed and put to death to redeme the lyfe of the hole worlde. Let vs beleue it, let vs take it & we shall lyue. The mystery of this thing is ryght straunge and wonderful to the worlde. But surely onles thou beest by faith ingrafted and incorporated into this mysticall body & stycke faste in the same (euen as a braunche doth in the vine tree) thou shalt haue no lyfe in the. Let vs not (my frendes) murmoure wrythin our selues as the **Jews** dyd, and say how can he gyue vs his flesh to eate. The **Jews** sayeth saynte **Augustine** bycause they vnderstode not the bzeade of con corde: therfoze they discorde, and fel at variaunce wrythin themselves. But surely they that eate this bzead, do not stryue nor contende wrythin themselves, for by this most blessed and heauenly bzeade god maketh them to dwel in his house in full vnitye and con corde together. **Christ** assureth vs, that onles we eate hys flesh, and dryncke hys

Augustine

blode, we shall not haue lyfe in vs. But how shal we Ioh. vi.
 eate his fleshe and drynke his bloude? Truly (as all
 holy doctours expounde this texte) we eate Chyistes Austine
 fleshe and drynke his bloude, when we communicate lib. iij.
 and take parte of hys passion, and sweetly and profit- de doct
 ably lay vp in our memozy that his fleshe was cru- Christ.
 cified and wounded & that his most pzyecouse blood Amozole.
 was shed for vs. He that beleueth not thus in hym
 (sayeth saynt Augustine) eateth not Chyist, and ther
 fore he hath not the Chyisten fayth, without whyche
 he can haue no pardon of hys synnes.

Wherfore (my frēdes) let vs dayly eate this heauy
 bzeade this Chyist our louing sauour in spirite and
 by fayth. Let vs I saye take holde of him let vs ap-
 prehende him by faythe, let vs take the benefite and
 vse of his passion and resurrection, let vs make him
 all ours. Let vs suffre hym to entre into vs. Spiri-
 tually we ought dayly to receyue him. But both spi-
 ritually and also sacramentally and cozpozally we
 must receiue him with most hyghe reuerēce in forme
 of bzeade at suche tyme as the churche appoynteth,
 and namely at the feast of Easter. I saye, when we
 come to the aultare of god, and to his holy bozde: let
 vs take hede, that we worthely receyue in forme of
 bzeade his moste pzyecouse body; lest we take hym to
 our dānacion, not discerning y^e Lordes body. Which
 thyng we can not do without penance, stedfast fayth
 and ful purpose of amēding our former lyfe. Let vs
 fyrst oꝛ euer we appzoch to this blessed sacramēt exa-
 mine our selues by knowledging our synnes against
 god, wherunto we shalbe brought by heryng a consi-
 dering gods wil declared in his lawes & percelusing
 in our

Austine
lib. iij.
de doct
Christ.
Amozole.

1. Cor. xj

Contris-
cion of
herte.

On Corpus Christi daye.

in our cōscience & god is displeased wth vs for & same
 and therupon cōceiuing not only greate sorowe, but
 also great feare of gods wthath towarde vs, cōside-
 ring we haue no worthy merit to lay befoze god as
 sufficient satisfaccion for our sinnes, which done, we
 must cōceiue sure hope & fayth & god yet wil forgiue
 vs our synnes not for our owne worthines but for &
 only merites of his bloude & passion which faith we
 shal cōfirme by & applieng of Chyistes promise cōtes-
 ned in his gospel & namely in the institution of this
 most blessed sacramēt where it is saide (giuen for the
 remissio of our synnes). But to the attaining of this
 fayth, the seconde parte of penaunce, & is to say, con-
 fession to the prest is necessary, inasmuch as the ab-
 solucion giue by him is ordeined of Chyist to applie
 the promises of gods grace to vs, accoꝝding to these
 textes, whose synnes soeuer you forgiue shalbe for-
 giuen, whose synnes ye reteine, shalbe reteined. Also
 he that heareth you heareth me. Finally being thus
 truly penitent cōtrite & cōfessed, we must also byng
 forth & frutes of penaunce, as prayer, fasting & almes
 dede. We must also make restitution oꝝ satisfaccion
 in wyl & dede to our neyghbours in & we haue done
 them wꝝong. We must also do al other good woꝝkes
 of mercy & charitie & expresse our obedient wyl in ful
 fylling of gods cōmaūdemēt outwardly when tyme
 and occasion shalbe gyuen vs. Thus we shal exa-
 mine our selues & so receyue thys moste holy sacra-
 ment woꝝthely. Otherwise we shal receiue our owne
 damnacion. wherfoze my frēdes do as I haue here
 declared vnto you and ye shal receiue forgiuenes of
 your sinnes & at laste the crowne of everlasting lyfe,
 vnto whiche, &c.

Faythe
 & hope
 of forgi
 uenes,

Math.
 xxvj.

Confes
 sion to
 a preste

Ioh. xx.
 Luce, x,

The fru
 tes of pe
 naunce,

THE EPISTLE Fo. lxx

ON TRINITIE SUNDAY. THE

IIII. Chapter of the Apocalyps.

Thargument.

¶ Godes Matestie is here described.



Loked vp and sawe a dore open in hea-
uen, and the fyrst voyce whych I herde
was as it were of a trompet talkynge
wyth me, whych sayd: come vp hyther
and I wyll shewe the thynges, whych must be ful-
filled herafter. And immediatly I was in the spirite
and beholde a seate was set in heauen, and one sat
on the seate. And he that sat, was to loke vpon, like
a Iasper stone, and a Sardyne stone. And there was
a rayne bowe aboute the seate, in syght lyke to an
Emeralde. And about the seate were. xxiiij. seates.
And vpon the seates. xxiiij Elders syttyng, clothed
in whyt rayment, and had on their heades crownes
of golde. And out of the seate proceded lightenin-
ges, and thundrynges, and voyces, and there were
seuen lampes of fyre, burnynge before the seate,
whych are the seuen spirites of God. And before
the seate there was a see of glasse, like vnto Crystal
and in the myddes of the seate, and rownd aboute
the seate were foure beastes full of eyes before and
behynde. And the fyrst beast was lyke a Lyon, and
the seconde beast lyke a Calfe, and the thyrde beast
had a face as a Man, and the fourth beast was lyke
a flyenge Egle. And the foure beastes had eche one

S.i. of

On Trinitie sonday.

of them. vi. wynges about hym, and they were full of eyes wythin. And they had no rest daye neyther nyght, sayenge: Holy, holy, holy, Lorde God almyghty whych was, and is, and is to comme. And whan those beastes gaue glorie and honoure, and thanks to hym that sat on the seate (whych liueth for euer and euer) the. xxiiij Elders tell downe before hym that satte on the trone and worshypped hym that lyueth for euer, and cast their crownes before the trone, sayenge: thou arte worthy o Lorde oure God to receyue glorie and honoure, and power, for thou hast created all thynges, and for thy wylls sake they are, and were created.

God people we be sure by scripture, that there is but one God. For it sayth. Herken o Israel, thy god is one. But forasmuch as the scripture doth attribute godheade & godly substaunce to thze, therfore the fathers haue founde out the worde (person) for the auoydng of many errours. And hereof for discerninge the sayd persons is the name of Trinitie come into the church, wherby we signifye not. iij. bnegall persons, but thzee persons coequall of one vnpartable substaunce & essence. And as touchyng the vse of thys feast, oure predecessours thought it good, to haue some certayne tyme appoynted in the church, wherein they might intreate of the officies of those thze persons egall in godheade. And bycause the fourth chapter of the Apocalypys seineth to sette forth wondrously well the maiestie of god and not obscurely to touche the mysterpe of the Trinitie, the church of Englande condescended to haue the same

Deu. v.

why the
feast of
Trin tie
was ins
titute,

red in the churche thys day, whych bryefely God wyl-
lynge, we shal declare vnto you. Thus it beginneth
After thys I looked, and beholde a dore open in hea-
uen, and the fyrste voyce I herde, was as of a trops
speakyng wyth me, sayenge: Come vp hither, and
I shall shewe the what shall be done hereafter.

This dore which saint Iohn saw open, no doubt is
the intraunce and comyng to the new & heauenly
lyfe, whiche Chyrste oure Sauoure hath made vs,
as the Epistle to the Hebrues the .x. chapter wytnes- *phil. iij.*
seth. For our couersacion ought now to be in heaue.

And saynt Iohn doth here describe the Iudicial po-
wer of Chyrste gyuen hym of the heauenlye father
wherewyth he defendeth hys churche from the po-
wer of the aduersaries. And he sayeth: There was a
seate set, and vpon it a sytter, wherby he betokeneth
the stabilitie of Chyrstes raynge. For hys seate or
trone is (as Dauid sayeth) worlde wythout ende. *Psalms.*

And he that satte vpon thys glorious and princely *lxxxiiij.*
trone or seate was to loke vpon like a Iaspur stone
and a Sardyne stone. By thys is vnderstanded no-
thyng els, but a certayne heauenly & royall bewty-
feynyng aswel the maiestie as the power moost ex-
cellent of the iudge Chyrste. For the cloth of estate &
royall seates of kynges be wont to be moost richely
decked and furnyshed for the settinge out of theyr
Maiestie and authoritie. Nowe, the Iaspur stone
they saye beareth the semblaunce of water, and the
Sardyn stone of fyre, wherby is vnderstanded that
the Lorde is wont to make hys iudgementes in wa-
ter and in fyre, as appeareth, Gen. vii. and. xix. Cro.

On Trinitie sonday.

xlviij, and in the seconde Epistle of Peter the last chapter and in many other places of scripture.

The ray And a raynebowe was about the seate in syght like
ne bow. to an Emerald. The raynebowe is a token that god
the father is made at one with vs by Chyyst and re-
emerald conciled to mankynde, as appeareth Gen. ix. Nowe
the Emeralde they say is of such greenenes & vertue
that it maketh all thynges aboute it to flozyshe and
growe. Euen so by Chyyst the world is renewed and
it reslozysmeth, as Lactantius doth very elegantly
and well declare in a certayne Hymne.

Lactan-
tius.

And aboute the seate were. xxiiij. seates. And vpon
the seates. xxiiij. Elders syttyng, clothed in whyte
raiment, and had on their heades crownes of gold.
Saint Iho doth here allude to the maner of a realme
well ordered, where kynges and princes whyche
are to gyue sentence in maters of weyghte, woll not
do it without the assistance of certayne auncient per-
sonages that haue good experience of thynges and
knowlege of the best lawes, lest they myght seme to
condempne any man of theyr owne priuate lust and
pleasure. wherfoze by this allusiō he declareth that
God is a moost iuste iudge, whose sentence all iuste
persons shal approue and prayse as moost rightfull
and true. By the. xxiiij. Elders ye shall vnderstande
aswell the patriarches and prophetes of the olde sy-
nagoge, as the Apostles, Euangelistes, & doctours
of the new Testament, and also the godly kynges &
iuges of both peoples. For they in scripture be cal-
led Elders. Now by the syttyng of these Elders is
vnderstande the felowship of the iudiciall power in
Chyyst,

Exod.
xxiiij.
Nu. xi.
Act. xx.

Christ, accordinge to Christes owne sayenge. Mat.
 xix. Ye shal also sit vpon the. xij. seates iudginge the
 xij. tribes. Also saynt Paule witnesseth that saintes
 shal iudge of this worlde. By theyr whyte garmen-
 tes or robes, wherewith they were clothed, is signi-
 fied purenes of mynde, innocencye, and indifferent
 iudgement without affection. By theyr crownes of
 golde vpon theyr heades I vnderstande the mooste
 pure sense of feith, wherby they shal iuge of al, accor-
 dyng to the arbitrement of God, so that what so e-
 uer they shal iuge vpon earth, shalbe ratified also
 in heauen, accordyng to that sayng of Christ, Ma-
 thew. xliij. What so euer ye binde on earth, shalbe
 bounde in heuen, and what soeuer ye louse on erth,
 the same shalbe loused in heauen. Furthermoze they
 signifye the felowshipp of the victories and raygne
 of Christ, accordyng to that in the Epistle to the He-
 bryes. The sayntes haue baynquished realmes by
 fayth. It foloweth in the texte.

i. cor. vi

Exod. 19

Cap. xi.

And out of the seate proceded lyghtenynges, and
 thonderynges, and voyces. And there were seuen
 lampes of fyre burning before the seate which are
 the seuen spirites of God. The preaching of the A-
 postles and of men apostolicall is copared to lyght-
 nyng and thondyng, because by it is proclaimed
 the fearfulnes of gods domes and iugementes the
 which hange ouer the heades of infideles and such
 as beleue not. By the. vii. lampes of fyre brennyng
 before the trone I vnderstande the septiforme spi-
 rite of God, that is to wit, the fulnes and perfection
 of the heauenly graces wherewith the kyngdome of

S. iij. Christ

On Trinitie sondaye.

Esa.xi. Christ is furnyshed. It foloweth.

1.cor.xij And before the seate there was a see of glasse like vnto Crystall, and in the myddes of the seate and rounde aboute the seate were foure beastes full of eyes before and behynde. &c. By frendes the calamities of this worlde, wherewith the synch of the fleshe is repourged and the naughtye affectes of the same vtterly mortified, muste nedes be passed ouer of vs, euen as it behoued the people of God to passe the red see, befoze they could entre into the lande of biheste. Wherfoze those heuently & spiritual waters be here signified; wherwithal, the pourgyng of the soules and the spirituall byrth and regeneration is made. For onles a man be bozne agayne of water & spirite he cā not se God. And he calleth it a see after the Hebzeus fashon, which be wont to cal al gatherynges of waters sees, as in the thyrd boke of kyniges it is called the brasen see wherein the prestes in their ministracion washed, and in certayne other places. Now glasse is a bright thyng wherby is meane that the water of baptisme purifyeth and maketh byrth not so much the bodye as the hartes, yea euē in the outwarde conuersation of maners according to that of Christ. Let your light so shyne befoze men that they maye se your good workes. But why is this see of glasse lykened to Crystall? Surely because Crystall is a water which by continuance of tyme is turned into the hardenes of a stone, suche ones ought they that be baptised to be brought vnto, that is to saye, stronge and harde in fayth. By the, iiii, beastes full of eyes befoze and behynde,

some

some do vnderstande the.iiii. Euangelistes, other,
 (whose iugemente better agreeth to the scripture as
 it semeth) do hereby vnderstande those heuenly and
 ministratoz house spirites oz aungels whyche be ap=
 poynted to stande at the foure quarters of heuen (by Heb. ij.
 which the kyngdome of Christ, that is, the church is
 sppe) to execute the thynges that be decreed by the
 vnscherable and eternal counsaile of God to be done
 in mens thynges. These be full of eyes before and
 behynde, that is to say, they be replenished with the
 science and knowlege of thinges passed and thinges
 to come. And the fyrst beast was like a Lyon, the se=
 conde lyke a calfe, the thyrde had a face lyke a Man,
 and the fourth was like a flyenge Eagle. For the vn=
 derstandyng of thys ye shal note, that in a Lyon is
 courage & strength, in a calfe labour and diligence,
 in the face of a mā prudence & ryght dome, in an E=
 gle swyftnes & also facilitie, in doyng theyr ministe=
 ries, al which vertues they haue nede of, whych wol
 administre well and prosperously any kyngdome. C
 And for thys cause in the psalmes the Lorde is said
 to syt and ryde vpon Cherubim, bycause þ by them
 he executeth hys iugementes couragiously, diligēt=
 ly, prudently, and wpyth great swyftnes. To this in=
 terpretacio doth the scripture agre. For the prophet
 Ezechiel in the .x. chapter doth vnderstand by þ.iiii.
 beastes the Cherubun, & he maketh also the foure
 beastes one, hauyng yet foure faces oz formes for
 the foresayde vertues wherwpyth those ministringe
 spirites, whose seruice Christ vseth in þ administrat=
 ion of hys kyngdome, were indowed. In that they
 haue lyke wynges a pece, is betokened theyr swyft=
 nes

On Trinitie sondaye.

Esa. vi.

nes of obedience to execute the thynges that they be appoynted unto. In lyke maner doth Esay describe Seraphim. These aungels, or yf ye lyst, these foure Euangelistes which also be angels that is to say messengers, by whome Christ the greates conquerour of the aduerser powers is carped throughe out the hole worlde as it were in a triumphall charette, haue no rest neither day nor night but crye without ceasing.

✠ Holy, holy, holy, that is to saye, holy father, holy sonne, and holy spirite comforter, one Lorde & God almyghty, in whose name all we that beleue be baptised. And whan those beastes gaue glorie, honour and thanks to hym that sate on the seate which lyueth for euer and euer, the. xliiii. elders of whom mention is made befoze fel also downe befoze hym which sate on the trone, and worshypped hym that lyueth for euer.

Math.
xxviii.

Now therfore good christen people, syth those holy spirites or angels, and the hole quere and church triumphant in heauen do wythout ceasynge, laude, prayse and magnifye the hygh maiestie of the Godheade, let not vs which be the churche or congregacion militant here in erth, be behynde with our prayses, commendacions, and thanksgyuynges. The holy angels do crye befoze, let vs answere in the same note & saye. Holy father, holy sonne, & holy ghoist comforter. Let vs, I say, according to the exemple of the. xliiii. elders cast oure crownes befoze the trone, that is to saye, confesse the crownes and rewardes whiche we that be Christes seruauntes haue, come of Christes mere goodnes & no part of our owne deseruing, and saye: Thou arte worthy o Lorde our God to receiue glorie

On Trinitie sondaye. Fol. lxxiij.

gloze, and honoure, and power. For thou hast created all thynges and for thy wyl they be. Whiche lyuest and reigest worlde wythout ende. Amen.

The gospel on Trinitie sondaye.

The. iij. chapter of Ihon.

Thargument.

I A conflicte betwene the iustice of the flesh and the iustice of the spirite.

T Here was a man of the Pharisees named Nicodemus, a ruler of the Iues. He came to Iesus by nyght and sayd to hym : Rabbi, we know thou arte a teacher comme from God, for none can do these tokens that thou doest except god were with hym. Iesus answered and sayd vnto hym : Verely, verely, I saye vnto the, onles a man be borne from aboue, he can not se the kyngdome of God. Nicodemus sayeth vnto hym, howe can a man be borne whan he is olde? Can he enter into hys mothers wombe and be borne agayne? Iesus answered : verely verely I saye vnto the, excepte a man be borne of water and of the spirite, he can not entre into the kyngdome of God. That whyche is borne of flesh is fleshe, and that whyche is borne of the spirite is spirite. Maruayle not thou that I saye to the, ye muste be borne from aboue. The wynde bloweth where it listeth, and thou hearest the sound therof, but canst not tell whence it commeth and whether it goeth. So is euery one that is borne of the spirite. Nicodemus answered and sayd vnto hym : how can these thynges be. Iesus answered and sayde vnto

T. i.

hym

On Trinitie sonday.

hym: arte thou a maister in Israel and knowest not these thynges? Verelye, verelye I saye vnto the: we speake that we do know, and testifye that we haue sene: and ye receyue not our testimonie. Yf I haue tolde you earthly thynges, and ye beleue not: how shall ye beleue, yf I tell you of heauenly thynges? And no man ascendeth vp to heauen, but he that came downe from heauen euen the sonne of man whych is in heauen. And as Moses lyfte vp the serpent in the wyldernes, euen so muste the sonne of man be lyfte vp, that who soeuer beleueth in hym peryshe not, but haue euerlastynge lyfe.

A sermon vpon thys Gospell.

In thys Gospell (good people) is conteyned a soze disputacion vpon the iustice of the spiryte, and the iustice of the fleshe. Chyeste teacheth and defendeth the spiritual iustice, Nicodemus the other but so per that he suffreth hymselfe to be taughe and instructed of Chyeste.

The description of Nicodemus. First therfore we shall consyder the person of Nicodemus, as the Gospell describeth hym, and howe folowshy he speaketh of the new byrth. For herby we shall espye what we also can do of oure owne power in godly and spirituall maters. Nowe the Euangelyst certifieth vs that Nicodemus was a Pharisee, and a ruler of the Iwes, meaning herby, that for the outwarde conuersacion he was faultles in luyng and stopyed in such apparauice of honesty and holynes that he was nombred of the Iwes euen amongest y chefe. A first. Lo here thou hast the description of Nicodemus person whych befoze the world is both

both prudent and ryghtuouse. And yet neuertheles
 this worldy wise and holy man is not so hardy nor
 so stronge, that he dare openly come to Chyriste or
 speake vnto hym, albeit he iudgeth Chyrist a teacher
 sente from God and can not denye hys sygnes and
 myracles. I praye you, why doth not reason here
 come forth, openly to confesse Chyristes doctrine? for
 thys thyng doth Chyrist in any wise requyre where The
 he sayeth. He that confesseth me befoze men, I shall ^{fleshe is} also confesse him befoze my father and the angels of ^{fearfull.}
 heauen. Surely reason can not do this, it farre pas-
 seth her powers to subiecte herselfe to the hatred of
 the world for Chyristes sake. And therfoze Chyrist re-
 quyeth of vs to hate oure owne selues, to kyll oure
 old Adam, that we may so be transfozmed into new
 creatures. But what knowlege hath our flesch & our
 nature of such transfozmyng or new byrth. Su-
 rely no knowlege, no felynge, no vnderstandyng at
 al, as thys sayntly Nicodemus this holy prelate tru-
 syng to hys owne good woorkes ful wel declareth.
 Chyrist talketh of the spiritual and new byrth, & Ni-
 codemus loketh vpon the carnal byrth, sayng thus.
 Howe can a man be bozne agayne whan he is olde?
 Shall he crepe agayne into hys mothers wombe?
 Herken how foolyschly, how vniuersely for al his out-
 warde holynes thys noble prelate speaketh of god-
 ly thynges. Yea Chyriste is fayne to expounde vnto
 hym, how it cometh to passe that we be made new
 creatures. Howbeit he yet vnderstandeth him not &
 therfoze he asketh againe how it can be. I praye you
 what synguler poynt do ye se in thys Nicodemus,
 or what other thyng do ye fynde in hym but igno-

Math. x

C.ii.

raunce

On Trinitie sonday.

Iere v.
Ro. xliij

what
thescrip
ture cal
leth
fleshe.
Ro. viij.

Newe
byrth.

what it
is to se
the king

raunce, blyndnes, and infidelitic: Wherfor though
hys outward conuersacion shyneth neuer so muche
before the world yet it can not please God. God be-
holdeth not the outward face and bysoure, but the
mynde and fapth, as also Hieremy sayth. And what
so euer is not of fapth is synne. The inward rygh-
tuousnes and goodnes must go before, or els þ out-
warde can not please God. Yf thou hast not the in-
warde iustice, forthwith Chyist sayeth: Onles poure
ryghtuousnes be better then þ ryghtuousnes of the
scribes and pharisees ye shal not come into þ king-
dome of heauen. Wherfoze lyke as Nicodemus is
here founde vnskylful, rude, and foolyshe in maters
concernyng the honour of God and our helth: euen
so be all we, olde Adams, and al fleshy (accozdyng
to Chyistes sayeng, what so euer is gendred of flesch
is fleshe) onles we be lyghtened of the Lordes spi-
rite. We cal flesch here the hole nature of mā, the bo-
dy, mynde, reason, vnderstanding, wyl, beside the ho-
ly goost. Such a man and such a body of synne su-
erly can do nought but synne, seme he neuer so gay
to other men, and be he decked wpyth neuer so many
good woorkes, whych thyng saynt Paule declareth
coptously to the Romaynes, and in thys place thys
Nicodeme ful playnly sheweth by his wise talking.

Secondly, Chyist teacheth vs in thys gospel the
new byrth, whych thyng Nicodemus coulede not at-
tayne vnto. A fyrst he so speaketh of thys new byrth
or regeneration that he maketh it playnly necessary
to our soules helth. For thus he sayeth: Dulces a mā
be bozne agayne, he can not se the kyngdom of god.
Now to se the kyngdome of God is as muche as to be

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be iustified. Wherfoze consyder here wth the eyen ^{dom of}
of thy mynde what Chyiste speaketh of thys maner ^{God.}

iustificaciō, and agayne what Nicodemus thinketh
agaynst it. Chyist reasoneth and gathereth thus. No
wozke, no reason no outwarde conuersacion iustifi-
eth, it is only the newe byrth that must wozke thys.

Agaynst thys conclusion Nicodeme thus obiekteth.

Yf so be my outwarde conuersacion, wozkes a lyfe,

be confozmable to the law, than for such wozke sake

God can not but iustifye me and make me eternally

blessed. But surely thys sayeng of him is excedyng-

ly both false and wycked, for asmuche as all men be

lyers, and only God true. Wherfoze let vs consyder

the nature of thys regendyrnge in what sorte it is.

Onles (sayth Chyist) thou beyst bozne agayne of wa-

ter and spirite, thou canst not come into the kyngdō

of heauen. Marke that in baptisme this newe byrth

begynneth. For it is a token of slepyng the fleshe, as

Paule witnesseth Rom. vi. And thys is one parte of

the new byrth. Now in baptisme the holy ghost also

is giuen and where as we be thus kylled, he rayseth

vs vp agayne, he dzyueth, draweth, altereth, and so

wozkerh in vs, that we be led nomoze with fleshy af-

fections but wth ghostly and that we shuld bzeath

and thanke no lōger vpon erthly thynges but vpon

heavenly thynges, and shulde lyue henskorth only to

ryghtuousnes. And thys is thother parte of thys

new byrth. It foloweth herof, that to be bozne again

is nought els but to dye to synne warde, and by spi-

rite and sayth to lyue to iustice warde. Where thys

chaūcerh there is the kingdome of god espyed, there

is the realme of heauen entred into. What gloziaci-

psa. cxv

Baptis-
me.what it
is to be
newe
borne.

On the fyrst sondaye

Phil. iij. on than is leste here to the ryghtuousnes of Nicodemus. Surely it is not worth a rushe, nor to be sette an hawe by, none otherwise than Paule esteemed his ryghtuousnes that he gat in hys Jewyshe lyfe no better than donge. For not the thyng that commeth of our owne reason, but that which the spirite worketh in vs is acceptable to God. The thinge that is gen-
Eph. iij. dyed of the spirite is spirite, and is only of valure befoze God. And therfoze saynt Paule sayth to the Ephesians. Do of the olde man accordynge to poure former maners and conuersation, and put ye on the new man. How can reason do or compysse these thinges, syth it can not perceyue thynges corporall and outward, as from whence the wynde commeth and whither it wolke. To conclude, thys newe byrth is a worke of the spirite, though the Papistes do neuer so muche preache the iustice of theyr felthe.

Christ
hath
purchas
sed vs
the spi
rite,

Nu. xxi.

Therby, we be here taught, who hath gottē, gauen, deliuered, and communicated vnto vs thys spirite, euen the sonne of man Christe, who only came from heauen and retourned into heauen. By what thyng then hathe he gotten and deserued vnto vs this spirite? Truly herby, that he was likewise exalted as the serpent in wyldernes. But what maner serpent is thys? The people of Israel ones grudged agaynst god and blasphemed hym so heynously that he sent vpon them fyer serpentes. And who so euer was bytten of any such serpent, dyed therof. Here God at last moued with the praiers and requestes of Moyses, commaunded a brasen serpent to be erected for a signe, that whosoever beyng stryken of any suche serpent, shulde loke vp to that brasen serpent

pent, shulde be healed. Thys fygure Chyist dya weth
to hymselfe, and this in sentence he sayeth: I shalbe
deliuered to myne aduersaries to be crucified and
at last slayne, for thys intente, that by my crosse and
death God the moost loupng father myght be paci-
fied & reconciled to the worlde. Who soeuer therfore
beyng streken with the payson dart of synne, loketh
vp to me that is to say, beleueth on me, shall not thā
perish, but shal attayne euerlastyng lyfe. Lo suche
one is Chyist vnto vs, he forgyueth vs our synnes,
& bestoweth on vs his spirite, he transfozmeth vs to
new creatures, he ordeyneth vs the sonnes & heires
of God, so that we cleaue vnto hym and beleue on
hym wpythout doubtyng. Wherfore good people
that God of hys endles goodnes woll vouch-
saue to create in vs a qncere and ryghte
fapth, let vs all praye. To whome
be all gloxe and honoure
for euer and euer.

Amen

The Epistle on the fyrst sonday after trinitie.

The .i. epistle of Iohn the .iiij. chapter.

Thargument.

Howe God loued vs fyrst, and howe we ought
by hys exemple to loue our neyghbour.

Moost dearely beloued brethren, God is loue:
In thys appeared the loue of God to vs ward
bycause that God sent hys only begotten sonne in
to the worlde, that we myght lyue thorow hym.
Herein is loue, not that we loued God: but that he
loued vs, and sent his sonne to make agreement for
our

On the fyrst sondaye
our synnes. Dearly beloued, yt God so loued vs,
we ought also to loue one another. No man hath
sene god at any tyme. Yf we loue one another, God
dwelleth in vs, and his loue is perfyte in vs. Hereby
knowe we that we dwell in hym, and he in vs, be-
cause he hath gyuen vs of hys spirite. And we haue
sene and do teltifye, that the father sent the sonne
to be the Sauour of the world. Whosoever cōfess-
eth, that Iesus is the sonne of God, in hym dwel-
leth God, and he in god. And we haue knowen, and
beleued the loue that God hath to vs. God is loue,
and he that dwelleth in loue, dwelleth in God, and
God in hym. Herin is the loue perfite in vs, that we
shulde haue trust in the daye of iudgement: For as
he is, euen so are we in thys worlde. There is no
feare in loue but perfyte loue casteth out feare, for
feare hath paynfulnes. He that feareth, is not per-
fyte in loue. We loue hym, for he loued vs fyrst.
Yf a man saye: I loue god, and yet hate hys brother
he is a lyer. For how cā he that loueth not his bro-
ther whome he hath sene, loue God whom he hath
not sene? And thys commaundement haue we of
hym: that he whyche loueth God, shulde loue hys
brother also.

My frendes thys hole lection is a commendaci-
on of gods loue towardes vs, by whose exem-
ple we also be commaunded to loue one another. He
that loueth not (sayeth saint Ihon which wrote this
epistle) knoweth not God though he neuer so much
boasteth hymselfe to be a christen mā, for god is loue.

Yea herin appeared the greate loue and charitie of
 God towarde vs men, that he sent his only begot-
 ten sonne into the world, to thintent, that by his me-
 rite we myght lyue throught hym whych els shulde
 haue dyed with perpetuall death. But happely ye
 wolde here saye, that we prouoked God with oure
 loue and merites fyrste to loue vs. No not so sayeth
 saynt Iohn, that is a false opinion and a starke lye.
 For in thys is the loue, not that we loued God, but
 that he loued vs fyrst, and sent hys sonne to be a sa-
 crifice and a purgynge for our synnes. But herken
 what S. Austine sayeth of thys mater. What good
 merites coulde we then haue, when we loued not
 God. For that we myght take loue to loue wyth, we
 were loued, when as yet we had it not. This (sayeth
 he) both Iohn thapostle moste openly affirme. Not
 that we loued God, but þ he loued fyrste vs. Truly
 (sayeth saynt Austine) thys is moste ryghtly and
 well spoken. For we could not haue to loue him, on-
 les we had taken thys of hym, in that he loued vs
 fyrst. Howe can we do good, yf we loue not: or howe
 do we not good, yf we loue: For albeit gods comaũ-
 demente semeth sometyme to be done of not louers
 but of fearers: yet ther is no loue, no good worke is
 imputed, neyther ryghtly is it called a good worke,
 for all þ is not of sayth is synne. And sayth worketh
 by loue. Hytherto speaketh Austine. Wherfore my
 dearly beloued (sayeth Iohn) yf God hath so loued
 vs, we ought also to loue one another. Ye woll say:
 How can God dwel in vs, syth we se him not? Iohn
 answereth: Albeit we se hym not wyth the eyes of
 fleshe, yet he dwelleth in vs, for God there wol dwel

Aug. cō
 tra Pela
 cap. xx.

There
 be no
 merites
 before
 grace,

Questiō
 Soluciō

U. i.

where

Questiō where charitie is exercised. But agayne ye wol aske
Exod. howe is it that John sayeth here, noman euer sawe
xxxiiij. God, seying it is red in scripture that many of þe fa-
Soluciō thers haue sene hym face to face, as Jacob, Moses,
 and other. I answer, noman euer sawe God as god
 and visibly. For the lawe was gyuen by angels act,
 vij. and it is playne that Jacob sawe but an angel.
 For euen in the selfe same xxxiiij. chapter of Exodus
 God sayeth: Man shall not se me and lyue. So thā
 God dwelleth in vs inuisibly. It foloweth therfore,
 if we loue one another, God dwelleth in vs, and his
 loue is made perfecte in vs. Surely the knowldege
 and cōfession of Christ maketh vs al one with God,
 so that we shalbe perpetually in hym, and he in vs.
The spi But here ye muste marke, that thys knowldege can
rite of not chaunce, but to such as be indowed with þe holy
God. goost. For he sayeth: Herby we knowe that we dwell
 in him and he in vs, bicause he hath giuen vs of his
 spirite. And we haue sene and do testify (sayeth S.
 Iohn) that þe Father hath sent his sonne to be þe Sa-
 uour of the worlde. O glad and ioyfull tydynges,
 What an excedyng charitie and loue was thys?
 Then syth God is so lounge vnto vs, yea syth he
 is the selfe loue, yf we woll dwell in hym, we muste
 loue, not only hun, but also for him, our neighbour.
 For that we do to our neyghbour he cōteth it done
 to himselfe. Now it is a most certayne token of our
 loue towarde God, yf we boldly & with confidence
 loke for the daye of iudgement. For yf we feare, we
 declare that we be no perfyte louers. For feare is
 not in loue, but perfyte loue casteth out feare. My
 frendes herken agayne what saynt Austine sayeth
 herein

herin. He that feareth hell, feareth not to synne, but Aug. ad
to byenne. But he feareth to synne, which hateth syn ^{Anasta}
as hell. Thys is the chaste feare that remayneth for ^{siu epi.}
euer and euer. For that feare of punishment hath ^{cxliij.}
torment and paynfulnes in it and it is not in chari-
tie, but perfyte charitie casteth it out. And surely a
ma so much hateth sinne, as he loueth iustice, which
he can not do, the lawe fearnge hym by the letter,
but the spirite healyng hym by grace. Thys wy-
teth the moost excellent doctour of the church saynt
Austine to the confuson of þe vaine sophistes which
blasphemously wyte and speake against the iustifi-
enge spirite of God whych worketh by pure and ly-
uely sayth.

Wherfoze (good byethzen & sisters) let vs not thinke
trustinge to our owne merytes and woikes, that we
loued God fyrst, and so deserued kyndnes at hys ha-
des. For yf ye thynke so, saynt Jhon reproveth you,
sayenge: We loue God, bycause he fyrste loued vs.
Now if a man sayeth, he loueth god, and hateth hys
brother, he is a lyer. For he that loueth not hys bro-
ther whome he seeth, how can he loue God whom he
hath not sene. And this comaundement (sayth saint
Jho) we haue of God, that he that loueth God, must
also loue hys brother. But I praye you howe do we
loue our brother and se so many lyc in euery corner
wythout comfozte. Yea we se Christ an hogred, and
we gyue hym no meate. We se hym thyrsty, and we ^{Math.}
gyue hym no drynke. We se hym harbroughles, and ^{xxvi.}
we take hym not in, naked, & we cloth hym not. Syck,
and we vylite him not, in prysen, and we come not to
hym. For in asmuche as we do it not to one of these

U.ij. out

On the fyrst sondaye
oure pooze bryethen, Chyſt count it vndone to hym.
Wherfoze yf we vnſepnedlye loue God, lette vs de-
clare our loue wpyth wozthpy frutes, let vs loue oure
bryethen, as we be here wpylled to do. Than ſhall we
wpyth confideuence and full hope lōke for the daye of
iudgement without feare, at which tyme the heuē-
ly kynge ſhall ſaye vnto vs. Come ye blessed of my
father inherite the kyngdome prepared for you
from the begynnyng of the worlde. To
thys heauenly kynge the ſonne
of man oure Lorde and
Sautoure be gy-
uen al glo-
rye for
euer and euer.
Amen.

The Goſpell on the fyrst sondaye after Trinitie.

The .xvi. chapter of Luke.

That argument.

Of the ryche man and of pooze Lazarus.

IEsus put forth a parable vnto hys diſciples, ſay-
enge : There was a certayne ryche man, whyche
was clothed in purple and fyne whyte, and fared
deliciouſly euery daye : And there was a certayne
begger named Lazarus, which laye at his gates ful
of ſores, deſyryng to be reſreſhed wpyth the croſ-
mes, which fell from the rich mans borde, and no
man gaue vnto hym. The dogges came alſo, and
lycked hys ſores. And it fortunēd that the begger
dyled, and was caried by the angels into Abrahams
boſome. The rich man alſo dyled, and was buried.

And

And beyng in hel in tormētes, he lyfte vp hys eyes and sawe Abraham a farre of, and Lazarus in hys bosome, and he cryed and sayde: father Abraham: haue mercy on me, and sende Lazarus, that he may dyppe the typpe of his synger in water, and coole my tonge: for I am tormented in thys flame. But Abraham sayde: Sonne remembre that thou in thy lyfe time, receiuedst thy pleasure, and cōtrary wise Lazarus receyued payne. But nowe is he comforted, and thou arte punyshed. And ouer all thys, betwene vs and you there is a greate space set, so that they whyche wolde go from hence to you can not: neyther maye comme from thence to vs. Then he sayd: I praye the therfore father, sende hym to my fathers house (For I haue siue brethrē) for to warne them, lest they also come into this place of tormēt. Abraham sayd vnto him: they haue Moses and the prophetes, let them heate them. And he sayd: naye father Abraham: but if one come vnto them from the deade, they wyl repente. He sayd vnto hym: Yf they heare not Moses and the prophetes, neyther wyl they beleue, thoughe one rose frome deathe agayne.

God people thys gospell as it is right comfōrtable to the pooze godly persons: so it is ryght hartfull to the vngodly tych persons. The sely poze godly person is muche vexed with troubles and diseases in thys lyfe, he lyeth otherwhyles beggynge at tych mens gates, ful of sores, desyringe to be refreshed wpth the cromes. whych sal frō theyr tables

On the fyrst sondaye

The vngodly person lyueth all at pleasure and flo-
rysheth. But se the ende of these two in theyr death:
The pooze Lazarus is forthwyth carped by angels
into Abrahams bosome. The rich man is buried in
hell. What is thys, to be bozne vp of angels and to
be layd in Abrahams bosome. Surely it is nothing
els, but to dye in the fayth of Abraham, whose sou-
les must uedes be in the handes of God. What is it
to be buried and to lye in hell in tormentes: To dye
wyth an euyl conscience. These thinges do chaunce
in death, what tyme we passe out of thys worlde. All
beit ye shal yet vnderstande, that it was not pouer-
tie that saued Lazarus, nor the ryches that damned
the rych man, but it is the fayth that saucth & which
worketh patience and hope, and agayne it is þ lack
of fayth and despisyng of the neyghbour that dam-
neth. As long as the rych man lyued he was so cho-
ked wyth worldly pleasures, that he coulde not see
what was what, but whan he was in hel and in tor-
mentes than he lyfted vp hys eyes, then he sawe A-
braham afarre of, and Lazarus in hys bosome. Su-
rely my frendes in death fyrst we espye our vngod-
lynnes and damnation. Thā we se the felicitie & ioye
of the godly persons. Thys is that woyme that dy-
eth not, whych the prophete Esaye speaketh of. Thā
fyrst the vnwyse virgines se that the wyse haue oyle
Then it commeth to our mynde, to whome we haue
done good, and to whome we haue done euyl. Then
doth the lawe shewe it selfe, where as the gospell is
taken away, then fyrste, but to late and in vayne, we
seke fauoure. Then thou rych mā thou canst speake
fayre and saye: Father Abraham, haue mercy on me
But

esay. lxxvj
Math.
xxv.

Prou. i.

But hearken o thou vngodly rich man, what father Abraham shal answere the agayne. Sonne remembere, that thou in thy lyfe tyme, receyuedst thy pleasure, and contrary wyse, thys pooze Lazarus receyued payne. Lo the sentence of the sharpe iudgement of God. For as saynt James sayeth: Judgemente Iaco, ij. wythout mercy shalbe to them, whych haue shewed no mercy. Also the wyse man sayeth in hys prouerbes. He that stoppeth hys eare at the cryeng of the pooze, shall also crye, and not be herde. Furthermore the prophete sayeth: For thys shall euery godly person make hys prayer vnto the in due season, but in the greates water floudes they shall not come nyghe hym. So good people ye se by thys parable, that after this lyfe we shal come short to make intercession eyther for our selues or for others. For the soule of thys ryche glutton here espyeng he coulde nothyng preuayle for hymselfe began to intreate for his fyue bryethen, and desyred that Lazarus might be sent to hys fathers house for to warne them, lest they also come into that place of tourmēt. But what was answered vnto hym agayne? They haue Moses and the prophetes, let them heare them, as who shulde saye, they haue gods worde amonges them, whyche teacheth them, howe to eschue euerlastyng punyshmentes, and howe to be saued, if they wol not regard it, there is no recouery in them. Undoubtedly thys answer teacheth vs two thynges. First, that the wyl of God ought not to be learned of the dead, as Moses also forbyddeth in Deuteronomy, sayeng: Let Deut. xviii. no man serch the trowth of the deade, for God abhorreth it. And surely not wythout cause, for he that ensearcheth

On the fyrst sonday.

1. Reg.
xxvlij.

Teacheth the trowth of deade men, sheweth hymselfe not contented wth gods woꝛde, which is a synne agaynst the seconde commaundement. Also to search the trowth of deade men, is to put other meanes thā preachers, by whom God woll haue his woꝛde known and spꝛed abꝛode. Thys thyng doth the example of Saule teach vs, which after he was caste by of the Loꝛde and vtterly wycked in his herte, by the helpe of a wytche raysed by the pꝛophete Samuel from death, that is to wyt, a certayne person resembling Samuel in voyce and bysage.

Luc. xvj

Secondly, thys answere of Abraham teacheth vs, that besyde the woꝛde wytten, none other is to be loked foꝛ oꝛ to be herde, though an angell shulde come from heauen, oꝛ a goost cyle fro death to lyfe. Wherefoꝛe good chꝛisten bꝛethꝛen and systers, I exhoꝛte in the Loꝛdes name you that be ryche, to make your selues fꝛedes of your wycked Mammon, that is to say, of your woꝛldly goodes that when ye dye, they may receyue you into euerlasting tabernacles, lest ye be scrued as this riche man was. And agayne I exhoꝛte you that be pooꝛe to haue sure faith in the Loꝛde and pacience in your aduersitie and pouertie. And doubt ye not, but at your departure out of this transitoꝛy woꝛlde, accoꝛdyng to the example of thys pooꝛe Lazarus, ye shalbe carped by angels into the bosome of Abraham, that is to say, into euerlasting lyfe, in whiche after the example of the father Abraham, who is the father of all beleuyng chꝛyldꝛen, the godly be receyued as into the bosome of h^e heauenly father. To whom with the sonne and holy goost be all honoure and gloꝛy. Amen.

Abrams
bosome

The

The Epistle on the.ij. sondaye after Trinitie.

The.i.epistle of Ihon the.iiij.chapter.

Thargument.

¶ Of the spngular loue of God towarde vs,
and how we ought agayne to loue one another.

MArwayne not my brethren though the worlde
hate you. we know, that we are translated frō
death vnto lyfe, bycause we loue the brethren. He
that loueth not hys brother, abydeth in death.
who so euer hateth his brother, is a mansleer. And
ye knowe, that no mansleer hathe eternall lyfe aby-
dyng in hym. Hereby perceyue we loue: bycause
he gaue hys lyfe for vs: and we ought to gyue our
lyues for the brethren. But who so hathe thys
worldes good and seeth hys brother haue nede,
and shutteth vp hys compassyon from hym: howe
dwelleth the loue of God in hym? My babes let vs
not loue in word, neyther in tonge: but in dede and
in veritie.

FOr asinuch as (deare bzethzen and sisters) euen
from the begynnyng of the worlde it hathe bene
fene, as the exemple of Abel wptnesseth, that the god
ly haue suffred persecucion, trouble, and vexacion of
the vngodly and wycked persons: therfore the holy
Apostle of God saynt Ihon doth here exhorte vs to
pacyence in persecucion and in aduersitie, and that
we shulde not be false harted and dyscouraged by-
cause we se we be euill and vnworthely handeled &
intreated of the wycked worlde. And it is not wth
out cause that saynte Ihon moueth vs to pacyence,

On the .ij. sondaye

for of truth it is a right harde thyng a man to stāde fast in trouble and not to despayre, or at lesse waye not to doubte of the trowth of gods word for al that he seeth so many euell and vnhappy chaunces vnto hym on euery syde. And besydes that he exhorteth vs in thys place vnto pacience, he also therwythall comforteth al that be vexed & troubled for trouthes sake wyth the greate benefyte and profyte whych they haue taken througħ gods word, that is to wyt that they be translated frō death to lyfe, and be now made the beloued sonnes of God, to whych commodities and profytes al the persecutions in the world be not able to be compared.

Maruaile not (sayeth S. Ihon) though the worlde hate you. We knowe that we are translated frome death vnto lyfe, bycause we loue oure brethren.

What an vnspeakable solace and comforte is this (my frendes) vnto vs to knowe that we now lyue vnto God wards, albeit befoze the worlde we be daylye mortified and euen kyled none otherwise thā shepe that go to the slaughter. And agayne on the contrary part what a fearful & horrible thing is it that the wycked persons whych pursue the godly be dead to god wards. We be than translated frō death to life wherfoze. Bycause sayeth Ihon we loue oure brethren. Surely my frendes, the louynge of oure brethren is an open declaration & token to the worlde, that we be the chyldzen of God. For he that sayeth he hath saythe and loue towardes God, and yet loueth not hys neyghbour maketh a starke lye. For a good tree, must nedes byynge forth good frute. He then that loueth not hys brother abyedeth in death, that

that is to saye, he is not yet rysen from death to lyfe ^{Rom. vi}
with Christ vnto a new lyfe. Yea saynt Ihon goeth
further and sayeth:

Who so euer hateth hys brother is a manslayer.

Surely my frendes the lawe is spirituall, and re- ^{The law}
quyeth also the inwarde affections as Ihon dothe ^{is spirituall.}
here testifie. For not only he that killeth by layeng
on of handes and violence vpon hys brother is in
daunger to the law of murther, but also he that pur
sueth hys neyghbour with hatred. So though that
he be not a murtherer and masseer in outward dede
yet in herte he is. But no mansleer hath eternal lyfe
abydynge in hym. For loke wyth what measure we ^{Mat. vii}
meate to other, wyth the same shall it be measured
agayne to vs.

Nowe in the doctrine and teachyng of charitie ye
shall vnderstande, that it is the maner of thapostles
euer to bypunge vs to the exemple of Christe, wherby
to frame our lyfe, lest we shuld inuent and deuise of
our owne heades newe fozmes & fashions of loyng
our bzyethzen. So Ihon therfore dothe here pzeuente ^{The loue}
vs and setteth forth Christ for an exemple to be folo- ^{ue of}
wed of vs, whiche loued vs hys bzyethzen not after a ^{god too}
lyght and base sort, but euen wyth the peryll of his ^{ward vs}
owne lyfe. He wol haue vs then in lyke wyse to loue
our bzyethzen not lyghtly, but so vehemente & when
nede requyeth, we shulde not stycke to venture our
goodes yea & our lyfe also for theyr sauetie & welth.
By this we knowe charitie, that is to saye, the loue
of Christ towards vs and what our loue and cha-
ritie ought to be, in asmucho as he gaue his soule or
lyfe for vs. O what excedyng and vehemente loue
was

On the.ij. sondaye.

was this of Chyſt: And ſhal we then ſhewe our ſel-
ues churlyſh and unkynde agayne to hym and not
to expreſſe our loue towardeſ him vpon our bzethre
accoꝝdyng to hys commaundement: For that which
is done to them he counteth it done to hymſelfe.

Who ſo euer then hath thys worldeſ good and ſe-
eth hys brother haue nede, and ſhutteth vp his co-
paſſion from hym, howe dwelleth the loue of god
in hym: As who ſhulde ſay, yf we be not beneficiall
and good to our neby and pooꝝe neyghbour, it is a
ſure token that we loue not God and conſequently
that he neyther loueth vs. And in contrary wyſe, yf
we be beneficiall and good to oure neyghbour for
gods ſake it is a ryght ſure ſygne and declaracyon
of our ſayth towardeſ God and that god loueth vs
Wherfoꝝe (deare bzethꝝen) let vs be mercyful accoꝝ-
dyng to the exmple of the heauenly father as Chyſt
monſtꝛeth vs Luc. vi. And let vs not (as Ihon ſay-
eth here) loue in worde, neyther yet in tonge, but in

l. Tim. i. dede and in tꝛouth, and as ſaynt Paule ſayeth, of a
pure herte and of a good conſcience, and of faith vn-
fayned. Which thyng he calleth the ende of the com-
maundement. Theſe be the worthy frutes of ſayth.

Psal. i. Theſe frutes yf we bynge foꝝth, we declare our ſel-
ues to be good trees plated by the ryuer ſyde which
byngeth foꝝth frute in due ſeaſon, we declare oure
ſelues to be of the nombꝛe of them whiche S. Ihon
here ſpeaketh of, that be translated from death, to
lyfe eternall. Where we ſhal lyue eter-
nally with the father, ſonne, and holy
gooſt, To whom be all glory.

A M E N.

The

after Trinitie.

fol.lxxxiiij.

The gospell on the.ij.sonday after Trinitie.

The.xiiij.chapter of Luke.

Thargument.

Chryste in thys parable declareth that he is not apte to the kyngdome of heauen whych wyl ones lay his hand to the plough and loke backe to hys affections.

Iesus put forth a similitude to hys disciples, sayenge: A certayne man ordeyned a greate supper, and bad many, and sent his seruaunt at supper tyme to saye to them that were bydden, come: for all thynges are nowe ready. And they al atonce began to make excuse. The fyrst sayde vnto hym: I haue bought a farme, and I must nedes go & se it, I pray the haue me excused. And another sayde: I haue bought fyue yooke of oxen, and I go to proue the I praye the haue me excused. And another sayde: I haue maryed a wyfe, and therfore I can not come. And the seruaunt retourned and brought hys mayster word agayne therof. Then was the good man of the house displeased, and sayde to his seruaunt: Go out quickly into the stretes and quarters of the cytie and brynge in hyther the poore, and the feble, and the halte, and the blynde. And the seruaunt sayde: Lorde it is done as thou hast commaunded, and yet there is rowme. And the Lorde sayd to the seruaunt: Go out vnto the hye wayes and hedges, and compell them to come in, that my house maye be fyllled. For I saye vnto you, that none of those

X.iiij.

men

On the.ij.sondaye.

men whiche were bydden, shall tast of my supper.

Our sauour Christe (good christen people) considering the banittie of mennes myndes in the worlde: whiche for the moost parte are wounte rather to talke of God, of his worde, and of the blessed state of the lyfe to come: then earnestly to appoynt theyr myndes to remoue out of theyr lyues suche impedimentes as myght hynder them from God and hys word & shutte them out in cōclusion from the kyngdome of heauen, declareth in this gospel as in a proper parable the greates folp of suche as so contente themselves with wordes only and bayne prayles, and consyder no further to tempze theyr lyues in suche wyse that another daye they may enioye in dede the euerlastyng lyfe in the kyngdome of heauen wherin they cōfesse so muche blyss and felicitie to be as one there was which was sittyng at þe table with Christ hearynge hym talke of the resurrection of the inste, sayd vnto hym: Blyssed is he which eateth breade in the kyngdome of God. Christe takyng occasion of hys wordes taught bothe hym and all other in him, that many there were which could cōfesse with theyr mouth such to be happy & shulde be receyued there, but yet in the course of theyr lyues semed not muche desyrous to be partakers of that blyss, howe greateso euer it be & howe frely so euer it be offred: or howe kyndly so euer they be called therto, whose unkyndnes, and forgetfulnes of theyr owne welth and commoditye he resembled and lykened to such gesses as were gently and louyngly called to a ryche feast well and aboundauntly prepared in all thynges, and yet refused to come: haupyng very bayne excuses for the selues

selues, whose vnkynde behauioure was reported to
 the feastmaker & moued hym to displeasure & to re-
 nounce them for they; vnwoorthynes & to take other
 to syt at hys feast. Whiche although they were but
 of pooze estimation, yet bycause they were ready w
 greate thanks to receyue the liberalitie of the feast
 maker so gently offered wythout they; deseruyng,
 they were admytted to sytte at hys owne table wyth
 himsele & had the fruition of those delicates, which
 the other that were fyrste called refused & despyed.
 Here is mater (my frendes) for vs that be Gentyles
 to consyder wyth great thanks to almyghty God,
 that where as the people of the Iues were fyrst cal-
 led by the seruauntes and messangers of hys word,
 to the greate supper of the loye of heauen, and they
 refused to come: that then it pleased the father of all
 mercy to sende his seruauntes to cal vs to his said
 feast, whych of al people were moost vnwoorthy, and
 furthest from hym, in so much as we were wyde of al
 truth and lyght, syttinge in moste blynde darkenes
 of error and ydolatrye, wanderynge in the bye pa-
 thes and croked wates of our owne lustes and yma-
 ginations, so pooze and voyde of all grace that in
 sence of the true God we honoured mortal men and
 brute beastes as our God. Thus prouoked we hym
 fyrst, these were our merytes and deseruynges vnto
 hym: And yet pleased it hym to sende hys seruaun-
 tes to preach vs hys gospel and by the violence of
 so great gentylnes offered vs and earnest callinge
 on vs by his Apostles, we were brought into his ho-
 ly house & church of hys elect: and there plenteous-
 ly were set befoze vs to receyue frely p innumerable
 graces

On the .ij. sonday

graces & benefytes conteyned and promysed in the
woorde of the gospell: so that now Christ with al hys
ryghtousnes, wyth all hys iustice and holynes is
frely gyuen vs to our wealth and commoditie if we
wll apply our selues by faythe and charitie to our
callng. Vt we se the wante of ryghtousnes in our
selfe & be anhongred therfoze, let vs sue vnto Christ
and he shall replenysh vs therwith. Vt we be stuge
wyth synne, and wolde be deliuered from the daun-
ger therof: in Christe shall we fynde clere remys-
sion and shalbe quyte discharged. If we wante strength
to fyght agaynst our inuisible enemyes, the woelde,
the fleshe, and the deuyll, in Christes power and as-
sistence shall we no fayle haue the victoꝝy and ouer-
come them all. If we desyre to be deliuered of thys
transitoꝝy woelde and to be pꝛesent wyth God to syt
at hys table, let vs a while tary in hope vntill the
Lorde call vs and we shall not doubt but be carryed
thither wyth his holy angels, with hym to dwel for
euer. He hathe not pꝛepared thys supper of euerla-
styngelype of hys free mercy onely but hath also as
frely pꝛepared all necessary healpes and meanes for
vs to vse to the better attaynyng of thys supper.
Onely let vs be ware by the examles of the Iues
that we be not unkynde to so mercyfull a callynge
lest we be refused as they were. We be not moze in
gods fauour than they were. They were gods elect
people, we were not so. They were ꝑ chyldꝛen of the
house, we were fornyers and straungers and none
of the houtholde. They were the naturall bꝛanches,
we are but grafted in theyꝝ stockes and receyued in
theyꝝ rowines. We ought to feare the moze, that we
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shall not be spared, yf we shewe unkyndnes as they
 dyd. Ye haue herd what were the lettes, whereby the
 Iewes were drawen abacke from theyr saluacion:
 One had bought a farme and was so holly bent to
 improue and enlarge that to beare rule and reygne
 in the woꝛlde, that he hadde no leasure noꝛ space to
 geue care to the feastmakers call yng, and to come
 to hys supper. Another was so busely set aboute hys
 oꝛen and other possession, couetously gather yng lu-
 cre and gaynes, to cūꝛych hymselfe, that he chose ra-
 ther to lose the commoditie of that delicate supper
 then to lose hys gaynes. Another excused hymselfe
 that he had maryed a wyfe, and therfoꝛe he answe-
 red that he coulde not come. He despyed not to be ex-
 cused, as the other two dyd, but sayde flatly that he
 coulde not come, so harde it is foꝛ hym to come to
 Chꝛyst, which hath his hert set vpon þ̄ flatter yng va-
 nities and pleasures of the woꝛlde. Let vs take hede
 my frendes that we be not so ouercome of these euil
 affections befoꝛe reher sed, that we shuld folowe the
 and refuse to come to the supper of euerlast yng lyfe
 whereunto we be called. Let vs call to mynde what
 our sauiour Chꝛiste sayeth, excepte we renounce all
 that we possesse, we cā not be his disciples. It is not
 euell to haue rule and dominion in the woꝛlde: but
 so to set our hertes vpon our dignities and pꝛeem-
 nence, that we shal foꝛ the sauegard of them foꝛsake
 the truth, and peruer te iustice: that is abhominable
 befoꝛe God. So to ensue honoꝛ and woꝛshyp, that
 we shall laboure by fals hode and sedicion, by secrete
 conspiracy to gette it, that is abhominable befoꝛe
 God, and wylbe surely reuenged: foꝛ God euer ha-

Lu. xliij

i. pet. v.

On the .liij. sondaye

Pfalm.
xxxvj.

Math.
xxv.

mat. xix

1. tim. vi

teth the proude in harte. he setteth hymselfe a pãtte
agaynst them; euer to depose sache. Though (sayeth
Dauid) the kingodly thynge hymselfe neuer so hye;
yet I saue hym when he was exalted aboue the Ce-
dre trees; broughte downe agayne to the grounde:
I sought hys rowme and place; but he was wasted
and banyshe awaye lyke the smoke: kepe therfore
(byddeth Dauid) innocency and beholde equitie: for
the godly man hath euer permanent issue. It is not
euell to haue ryches and possessions: to vse the course
of lawfull occuppence; but so to ensue oure gaynes
that we shall not spare by ryght or wronge to gette
them. It is wickednes before God. So to possesse ry-
ches; that humerously we shall kepe them and not
reliefe the pooze with our superfluities; as Chyist cõ-
maundeth vs to be stewardes of hys goodes cõmit-
ted in our trust; that is the thyng which prouoketh
hym to displeasure and to pronounce it very harde
for a ryche man to entre in the kingdome of heauen:
more easy for a camell to go thorow a nedels eye.
Of all myschiefe couetyse is the roote and fountayne
sayth S. Paule; & he saith that they which desyre to
be ryche fall into temptation and snare of the deuill
and to dyuerse lustes hurtfull and foolyshe; whych
drowne men in death and destruction. It is that af-
fection sayth saynte Paule whych maketh the suers
therof to erre frõ theyr sayth: They can neuer haue
leasure to waiyt vpon Chyist and his word which so
lowe thys affection; say; and cal Chyist what ye wyl;
they haue no lust nor desyre to come vnto hym. And
the reason of this thyng Paule openeth in an other
place where he sayeth; that the Gospell is not recey-
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ned of these worldly men, because the God of this
 worlde hath blynded theyr vnderstandyng, lest the
 lght of this gospel shuld shyne & appeare vnto the.
 As these .iij. euell affections I meane the despye of do-
 minion and authozitie, and the insatiabill despye of
 ryches be greate impedimentes and lettes that hin-
 der many a man from saluacion: so is the affection
 to pleasures of this worlde as greate a let, in whom
 it reyneth, to cause them set lytle by the calling of
 God to this greate feaste of the glory to come.
 This affection is so subtile, that whete the other two
 can not alter and occupy the mynde of many men,
 yet of this they be overcome. A beastly affection to
 beled with the pleasures of this worlde, and ther-
 fore Christe compareth them to swyne walowyng in
 the myer of beastly and carnal lyfe, and wolde haue
 no pearles cast before them, for they can none other-
 wyse do but treade them vnder fote and despyle the.
 Let vs therfore good people take good aduise-
 ment, let vs consyder by what gentlenes and mercy we be
 called. Let vs consyder whereto we be called, not to
 payne and myserie, but to feastyng and banquettyng
 in the kyngdome of heauen. We prouoked not God
 to call vs by our merites whiche were nothyng but
 blyndnes and ydolatry, but he of his mercy preuen-
 ted vs, only to haue þ prayse of our saluacyon if we
 wyl come at his calling. Let vs consider how great a
 iele God beareth to our helth, which semeth to be an
 gry, whan we refuse to come at his calling, and not
 only calleth vs and leauech vs there, but hath pro-
 uided all thynges to helpe vs to come thither wher
 vnto we be called, his woide we haue, his sacramen-
 tes

On the .ij. sondaye.

tes; and hys holy spirite workyng in oure hertes we haue; to be present wth vs; to strength vs to come. If we come we be saued; and shalbe blessed for euer yf we come not but make oure excuses; we deceyue our selues and for the loue of bayne and transpoyr delytes and pleasures we lose the lyfe euerlastyng.

* And what shall it auayle to wyne all the worlde & lose our soules? If we refuse to come to this feast let vs not loke to be bydden to any other; for it is þe last feast & none other is to be loked for after. No better messenger could he sende to vs to moue vs to come to this feast then his owne welbeloued sonne. God graunt vs all grace to heare the callinge of almyghty God to thys hys mercifull feast; that we may be redy to come vnto hym in thys lyfe by grace and in the lyfe to come to be at the feast wth hym in hys heauently kyngedome in glozy. To

whom wth the same; and the holy

gost be euermyghty honoure and

praise worlde wythout

ende. Amen.

The Epistle on the .ij. sondaye after Trinite.

The .i. epistle of Peter the .v. chapter.

The Argument.

An exhortacion to humilitie.

Brethren, humble your selues therefore vnder the myghty hande of God; that he may exalte you when the tyme is come. Cast all your care vpo hym: for he careth for you. Be sober and watche; for your aduersary the deuell as a roarynge Lyon walketh about; sekynge whome he maye deuoure:

whom

whom withstande stedfast in sayth, knowyng, that the same afflictions are appoynted vnto your brethren, that are in the worlde. But the God of all grāce whiche hath called vs vnto his euerlastyng glory by Christ Iesus, shal his owne selfe (after that ye haue suffred a lytle affliction) make you perfyte ielle, strength, and stablyshe you. To him be glory and power for euer and euer. Amen.

Thys epistle (good people) is a ryght comfortable lesson, exhortyng vs to lowlynnes and modestye by the hope of euerlastyng rewardes whych remaine vnto vs. fyyste therfore saynt Peter bydeth vs here to be humbled vnder the myghty hand of god. But what calleth the scripture to be humbled? Surely to be humbled signifieth in holy scripture to be throlwen downe, to be depressed, and vtterly to be brought to nought, so that dispaynyng of al māns helpe, we perceyue bothe that we be nothyng & that we can do nothyng, vpon which humilitie also a certayne ourwarde sobernes and mekenes foloweth to wardes the worlde. They that in thys wyse beyng humbled, do cast the hole trust and affiaūce of theyr harte vpon God, shal at length no doubt be promoted and auauanced vp on hygh. Let vs then my fren dis be humbled, let vs submytte oure selues vnder the myghty hand of God, that is to say, let vs know that whyle we submytte our selues one to another, we exhibite and do thys office of obediēce not to mē, but to God hymselfe. And assuredly thys ought to be a ryght syngular comfote vnto vs, yf we knowe that we by our obediēce do please not mē only, but

what is
to behā
bled.

On the.iiij. sonday

also God hymselfe. But ye wol obiecte agaynst me. Who wolde not wyshe to be obedient vnto God: Ye saye well, but we worship God with thoffice and seruice of obedience, whan we honour our neyghboure with obedience, whom God commaundeth to be honoured. Let vs then my frendes be meke and humble aswell in weale as in wo, and let vs cuermore haue in remembraunce the myghty hande of God, wherewith we knowe that we shall ones be deliuered, yea and also be exalted. But when? surely in due tyme, not whan it semeth good to vs, but whan God shall see it moste conuenient for vs. And let vs cast all our care vpon hym, let vs (I saye) commende and committe our cause to God, whych shall fyght and care for vs.

Seconde, for asmuch as the deucl hateth nothyng worse then chrystian obedience and subiection in the congregation: Saynt Peter also in this epistle monyeth vs, that we shulde be sobre and watche, lest the deucl disturbe our concoorde, and whyle we be asleepe come and sowe tares, accordyng to the parable of Chyist in the. xiiij. chapter of Mathue. Let vs then be sobre aswell in our doctrine, as in our outward conuersacyon & maners of lyfe. Let vs be vigilant and prudent in all our doynges and procedynges. And why? for our aduersary (I say not the worldly aduersary but the aduersary of them whiche folowe godlines, which is the deucl) busely without ceasing walketh about lyke a roaryng Lyon on euery syde, to what ende? to deuoure and utterly to destroye vs. Surely (good people) our mortall enemy the deucl is euer lyeng in wayte, not agaynste the worldly, but
agaynst

Tanq
leo rus
gens.

agaynste suche as renounce the worlde and folowe
 Christ I meane such as be ryght chystian men and
 women, to thintent he myght chafe and byrue them
 away from the confession of the Gospell vnto foule
 and vncleane lustes, whom onles we resyste wyth
 fayth, sobzenes, watchyng, and waresnes, he woll su-
 rely haue the vpper hande of vs, and cast vs downe
 hedlonge. Howe then shal we chafe away the deuel:
 with outwarde and carnall thynges? No truly, but
 with stedfast faythe, which commeth from the harte
 cleauyng faste to Christ the Lorde and conquerour
 of Satan our enemye, knowyng this, that the same
 afflictions be appoynted to the hole chysten brother-
 hood throughe out the worlde. Wherfore we ought
 not to thynke that we only be tempted and troubled
 but we suffre it in commune wyth so many as are
 earnest beleuers of Christes holy worde.
 fynally we be here comforted agaynst the crosse and
 temptacyons and be put in mynde by saynte Peter,
 that the God of all grace whiche hathe called vs to
 hys eternall glozy by Christe our Lorde, woll at last
 deliuer vs, and not suffre vs to be tempted aboue
 our powers, and where he suffreth vs to be tempted
 yet he wyll make perfyte our temptacions and wyll
 confyrme, strengthen, and stablysh vs in them, lest
 we perishe or take a fall and so be vtterly bayn-
 quyshe of our enemy and be confounded.

To this Christ our sauyour and Lord
 eternall, be gyuen eternall glozy,
 prayse, and dominion worlde
 wythout ende.

Amen.

The

On the.iiij.sondaye.
The Gospell on the.iiij.sondaye after Trinitie.
The.xv.Chapter of Luke.

Thargument.

¶ The parable of the hundred shepe and of the grote.

THe publicans and synners resorted vnto Iesus to heare hym. And the pharisees and scribes murmured, sayenge: He receyueh synners, and eateth wyth them. But he put forthe thys parable vnto them, sayenge: What man of you hauynge an hundred shepe (yf he lose one of them) leueth not nynty and nyne in the wyldernes, and go after that whych is lost, vntyll he fynde it? And whan he hath founde it, he layeth it on hys shoulders wyth ioye. And assone as he commeth home, he calleth together hys louers and neyghbours, sayeng vnto the: Reioyse wyth me for I haue found my shepe, which was loste. I saye vnto you, that lykewyse ioye shall be in heauen ouer one synner that repenteth, more than ouer nynty and nyne iuste persons, whyche nede no repentaunce. Eyther what woman hauyng ten grotes, yf she lose one, doth not she lyght a candle, and swepe the house, and seke diligently tyll she fynde it? And whan she hath founde it, she calleth her louers and her neyghbours together, sayenge: Reioyse wyth me, for I haue found the grote whych I had lost. Likewyse I saye vnto you, there shall be ioye in the presence of the angels of god, ouer one synner that repenteth.

In

In this Gospell (deare bꝛethꝛen) is set befoꝛe our eyes the notable exemple of the loupng kyndnes and mercy of Chꝛist towarde vs wꝛetched synners and lost shepe, vnto whom onely this gospell is pꝛopounded foꝛ a synguler comfoꝛte. Foꝛ the Pharisees and scribes whiche be blynded with theyꝛ owne pꝛoper iustice, be not onely no partakers of this moſte comfoꝛtable Gospell, but moꝛe ouer they vtterly vnderſtande it not. Yea when they ſe that Chꝛist beſtoweth this goſpell vpon ſynners, they grudge thereat, and enuy that they ſhuld haue ſuche fauour and grace at his handes.

The publycanes then, that is to ſaye, cuſtomers, tribute gatherers, oꝛ baylyſes, whiche amonges the Iewes and namely amōges the religiouse phariſees were counted vnholly perſons, and the other notorious and open ſynners reſorted to Chꝛiſte, to heare hym. They had herde much of hym, and what wonders and myꝛacles he had ſhewed amonges the people, and namely they had herde of his comfoꝛtable doctrine. Wherfoꝛe they come now, knowyng themſelues ſynners, and therfoꝛe not quiet in theyꝛ cōſcience, to ſeke reſt to theyꝛ ſoules, and to heare Chꝛiſt, whom foꝛthewith he loupngly receyueſh, and lyke a tender and a good phiſician goeth aboute to lay his medecine and ſalue to theyꝛ diſeaſes. All his patient hearers and humble ſuters he healeth, not only in body, but alſo in ſoule. But the moost holy and religious phariſees and famous doctours of the law and scribes are nothyng cōtent herewith, they murmure, they grudge, they ſnouſſe at hym, and what ſaye they? Lo this ſelow, whyche is repoynted to be

Publica
nes,

On the.iiij. sondaye.

the sonne of God and which maketh himselfe so per-
fyte and holy a persone recepueth synful persons in
to his company, and eateth and dynccketh with the.
But he put forth this parable vnto them. &c. Good
people ye shal vnderstande, that our mayster Chyist
bycause he wolde not gyue a iust cause of offence to
the pharisees & scribes, studyeth to heale them with
two feate parables, by whych he teacheth, that not
without cause, he recepueth synners and eateth with
them. Yea he declareth, that hys office requyrez to
preache glad tydynges to the pooze, not to breake a
broused rede, nor to quenche the smokyng flaxe, as
Esa. xl. Esay had propheryed of hym. Moreover that hys
offyce and feate was to feede hys flocke lyke a shepe
herde, to gather together the lambs with hys arme
to releue them in hys bosome, also such as be lost to
seke by, suche as go astraye to byng agayne, suche
as be wounded to bynde by, suche as be weake to
make strong, and so forth. All these offyces of Chyist
be euery where recorde in scripture, and he doth ex-
presse them here in the parables insuing, to thintent
he wolde shewe that he doth not amysse in that he re-
cepueth synners and taketh meate wyth them. In
dede Chyist myght haue made answere to the phari-
sees and scribes wythout parables euen wyth open
textes out of the prophetes concernyng hys offyces
But thys he doth not, that hearyng they shulde not
heare, and seyng they shulde not se, but at last shuld
peryshe by the iust iudgement of God. And in these
parables lyeth hyd the ryght dreadfull iudgement of
God agaynst these proude religious and holy pha-
risees that woll euermore iustify themselves which
shalbe

Esa. xl.

Ezechi.
xxxiiij.

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shall be relected and shaken of wpyth they? iustices,
 where as the penitent and lowly synners shall be re-
 cepted. What man of you, (sayth Chyriste) whych yf
 he hath an hundred shepe and fortune to lose one of
 them, wyl not forthwpyth scaue the fourescore & nyn-
 tene in wyldernesse, and go after that whych is lost
 untill he fynde it? And whan he hath founde it, for
 toye he layeth it on hys shulders, and he cometh not
 so sone home, but he calleth together hys frendes &
 hys neyghbours and despyeth them to reioyse wpyth
 hym for the fyndynge agayne of hys lost shepe. So
 sayeth Chyrist, toye shall be in heauen ouer one synner
 that repenteth moze than ouer foure score and .xix.
 persons whyche nede no repentaunce. My frendes
 what meaneth this parable? who is this shepherde o?
 shepemaister? Surely it is our maister Chyrist, he se-
 deth hys shepe, he teacheth al men in the wylsome &
 deserte world, of these shepe, one strayth abrode and
 is lost, the other in they? owne conceptes and iudge-
 ment erre not but be styll in the ryght waye and ther
 fore they nede not to be sought and to be redeemed.
 And truly (good people) the number is very smal of
 them þ? shall be saued, for the rest of the people thinke
 themselues iust and ryghtuous persons by the me-
 rytes of they? owne woikes. The shepe that goeth a
 straye signyfeth them whych know themselues syn-
 ners, these doth Chyrist seke vp, yea he came for these
 psons sakes that he myght redeme them. Here then
 ye se the synal cause and vse of Chyrist. The sonne of
 man came to seke and saue that was lost, he cam in-
 to this world to saue synners. So then there be .ii.
 sortes of iust o? ryghtuous persons in the worlde.

The de-
 claraciō
 of the
 parable

Esa. xlii

On the.iiij. sondaye.

Iustice
pharisaicall.
Math.v

He that knowledgeth his synnes and vnworthines,
and beleueth on hym that iustifyeth the wycked, is
iust by fayth and he is the true iust and good persō.
The other is he that woll be iustified & made good
by the woꝝkes of the lawe, thys iustice is called the
pharisaicall iustice. Of this iustice Chryste speaketh
thus. Onles your ryghtuousnes passe the ryghtu-
ousnes of the scribes and pharisees, ye shall not en-
tre into the kyngdome of God. And in the. xvi. chap-
ter of Luke he sayeth. Ye be they which iustify your
selues befoze men, but God knoweth your hartes.
The seconde parable of the woman whiche had lost
a grote, and after muche sekynge, founde it agayne,
meaneth the same thyng, that thother parable doth
In dede the woman is a weake vessell. So Chryste
applayeth hymselfe to the weake and vnperfyte per-
sons. The woman lyghteth a candell, swepeeth her
house, seketh diligently her coyne that she hath losse
she neuer ceaseeth tyl she hath foude it agayne. Euen
so carefull and desyrous is our Sauour Chryste to
call synners to repentaunce. Nowe if ye wol knowe
the cause of oure saluacyon, ye shall vnderstande,
that it is not our owne woꝝke noꝝ our owne myrte
and deseruyng, but bycause Chryste our shepheard
seketh vs, yea we shulde vtterly peryshe strayeng in
the wyldernes, if Chryste our herdma sought vs not
bp. But howe doth he seke vs? Truly by his woꝝde,
which beyng preached vnto vs reproueth vs of our
wandryng and strayeng abroade, whiche knowen,
we be brought agayne by Chryste our pastoure and
shepheard to the flocke, that is to wyte we be made
the true membyes of the true church. And after we
be ouer

be ones reduced and broughthe home agayne to the flocke, we be not set in a felde alone by oure selues, where we alone shall fede, but togyther wyth that rest of the flocke and vnder oure shepeherde we seke all one and the same fode and do the same that the rest of the shepe do. Finally forasmuch as Christ sayeth, that the angels in heauen do ioye vpon such as repent, we be here taught þæt repentaunce is a worke very acceptable and pleasynge to God.

wherefore my frendes let vs not be lykened to these religiousse proude and presumptuousse Pharisees & scribes whych murmured and grudged at the tender harte and kyndnes of our Sauour Christ, & which iustified themselves, despyssynge all other in comparison of them. bycause of theyr owne tradicions and obseruaunces & therfore thoughte they had no nede of Christ. But let vs humbly and thankfully at the preachynge of Christes holy worde (whiche it hathe pleased hym nowe in these last dayes to disclose and open agayne vnto vs) repent ourselues of our wandrynge out of the ryght waye. And thā doubtles the angels in heauen shall haue moze ioye ouer vs, thā ouer all those whych were counted moost holy & perfecte persons in the syght of the worlde. whiche angels also at oure departure out of thys vale of

mysery shal cary bp our soules into heuen,
where we shall haue the moost ful fruition of all ioye wyth Christe our

Lozde. To whome wyth the
father and holy goost.
be all glozpe.

Amen.

On the.iiij. sondaye
The Epistle on the.iiij. sonday after Trinitie.
The. viij. chapter to the Romaynes.

Thargument

In thys epistle we be comforted to beare aduersitie well in worth, seynge it is the waye to euerlastynge glozpe.

Brethren, I suppose that the afflictions of thys lyfe, are not worthy of the glory, whych shall be shewed vpon vs. For the feruent desyre of the creature abydeth, lokynge when the sonnes of god shall appeare, bycause the creature is subdued to vanitie, agaynste the wyll therof, but for hys wyll whych hath subdued the same in hope. For the same creature shalbe deliuered from the bondage of corrupcion into the glorious libertie of the sonnes of God. For we know, that euery creature groneth wyth vs also, and trauayleth in payne, euen vnto thys tyme. Not only it, but we also which haue the fyrst frutes of the spirite, mourne in our selues also and wayte for the adoption of the chylde of god euen the delyueraunce of oure bodye.

The sermon vpon this Epistle.

The holy Apostle saynt Paule welbeloued brethren and sisters consyderynge the state of true christen men whych lyue godly in thys worlde to be full of aduersities and troubles whych be offred vnto them both by the worlde, the fleshe, and the deuyl, and knowinge the weake power of frayle men to be farre vnable to stande stedfastly in them, onles they be armed & fensed with the armoure of gods worde, exhorteth vs therfore in thys epistle by dyuerse rea-

sons

sons to patience and sufferance: and comforteth vs
 wth the greate ioye and glo^{ry} that shalbe declared
 vnto vs in the wo^{rl}de to come. He affirmeth vnto
 vs that what so euer we can suffre in thys wo^{rl}de is
 but shor^te and transyto^{ry}: but the ioye that we shal
 receyue is durable and euerlastyng. Howe greate so
 euer the payne be of oure aduersitie that we suffre
 here, I thynke it nothing (saith saynt Paule) to the
 glo^{ry} that shal appeare vnto vs, whych is so great
 and infinite that it can not be comprehended of any
 mans vnderstandyng. It farre passeth the eye of
 man to se thow^lde it, o^r the eare to heare y^e greatnes
 therof, o^r the harte of man to vnderstande the glo^{ry}
 that God hath prepared fo^r the that loue him, which
 are content after the exemple of hys welbeloued son
 Ch^{ri}st to suffre and to beare they^r crosse wth good
 harte and w^{yl}. Let vs therfo^re behold not so muche
 the greife and despyte of persecution and displeasu^r
 es of thys wo^{rl}de, as the b^{ry}ghtnes and excellency
 of the glo^{ry} that we shalbe in, whiche althoughe we
 se it not wth our corpo^rall eye, yet wth the eye of
 ou^r saythe in the mystrou^r of goddes wo^rde we se it
 much mo^re clerly, and shal mo^re surely enioye it thaⁿ
 we se & enioye those thynges, whyche be vnder oure
 corpo^rall syght. If the greatenes of aduersitie fea^r
 eth vs, let vs cal to mynde that whan we suffre in-
 nocently, we suffre with Ch^{ri}st and Ch^{ri}st wth vs.
 If we be of the body by truc saythe, than may we be
 sure that the heade beareth parte wth vs and hel^p
 peth vs in our aduersitie. In hys power & assistance
 we shal ouercome. Of ou^r selfe we be to weake, but
 in hys power sayeth saynt Paule in whom is my co^m

i cor ij.
 Esa. 64.

Phil. iij

fo^rte

On the.iiij. sondaye.

forte I can do all thynges. Let noman thynke it impossible to beare patiently the losse of name, of goodes, of wyfe and chyldzen, to beare the great assautes of the deuels temptacions: for to ouercome the stronge & vnruly affections of our corrupte nature, and therupon by cowardnes to giue ouer and suffre our selues to be led vnder theyr captiuitie, nay there is nothyng to harde to be perfourmed of a chryistian man in whom the spirite of God is a bydyng.

Ioh. xvj Take good harte sayeth our sautour and captayne Christ I haue ouercome the woylde and al these for you. It is not impossible for you to resyst & to haue the victoꝝ: for sayth subdueth al thynges and hath the victoꝝ of al thynges that be agaynst you, for al thynges be possible to sayth. Thys is the comfozte that a chryistian man may haue if he consyder that it is not hys aduersitie alone whyche he suffreth, but Chryste his heade and captayne suffereth with hym.

Act. ix. As he sayd to Saul whā he persecuted the chryistian men, Saul Saul, why dost thou persecute me? It

i. tess. iij ought to be no straunge thyng to vs to suffre. for

Heb. xij saynt Paule sayeth, that we be ordeined for this vse and purpose. In chastisement doth god noztur his chyldzen whom he loueth. If our lyfe be in chastisement and aduersitie and we lyue in paciēce: we may haue good hope that as we be made lyke to Chryste in trouble and affliction, so shall we be lyke to hym in gloꝝ. The waye to pleasure is by aduersitie, to wealth by infirmitie, to gloꝝ by rebuke and shame, to ryches euerlastyng, by transitoꝝ pouertie. After none other sorte walked our sautour Chryste in thys

Math. x woylde. It were vnmete the disciple to be aboute the

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mayster. It were not mete the souldiour to be moze delicatly handled than hys captayne. Who can requyre of God to be spared fro hys crosse, where god spared not hys owne deare and welbeloued sonne Christe. He suffred al reposses and afflictions & suffered to the death of hys crosse and yet deserued it not, why than shuld not we that be synners content our selues to suffre, whether God ordeyneth aduersitie to fall vpon vs, for our synnes to thintent to purge vs of them, or whether he wolde haue vs suffre for the tryall of our faythe, that so by our pacynce, we myght glozpfie hys name and edify our neyghbour by our exemple. Let vs blisse our selues in the name of the father, of the sonne, and the holy goost, & offre our selues to beare what so euer he thynketh mete for our soule. Let vs praye that we may haue fapth to stande and not be ouercomed of the temptacion of aduersitie. It is no small cōforte to vs that we suffre not alone. Such an vnitie & consent is there betwene the membres of Christes mysticall body, that what one membre suffreth, all the resydue feale the greife of the same: & beare theyr parte of the burthen. And if thys semeth not ynough all the creatures of God, seme to feale our aduersitie and to suffre wyth vs: and despye and tarpe for (in hope) theyr delyue-
Ro. viii
Phil. ij
1.co. xij
Heb. iiii
 raunce. They seme to vnderstande, as they be abused in the worlde, that so also be the electe. They se themselves created of God to the vse and necessitie of mā, whom they serue w rpyght good wil, & they se themselves otherwhiles soze abused in excesse & riot, & therfore they be greued therwyth. And yet though it be against theyr wylles, they are styl subiecte for his sake that ordeyned them, and are cōtent for his plea-

On the.iiiij. sondaye.

sure to be subiecte to mutabilitie and beare patiently
the vanitie of men in their abuse in hope yet ones of
delyueraunce. They desyre not to be aboue the dig-
nitie of Gods deare and chosen seruauntes, whom
they se vnwozthely dealte withall in the woꝛlde, but
beare theyꝝ bondage and captiuitie wel in woꝛth ta-
kyng suche parte as Gods moost woꝛthy creatures
do, for they knowe that they shal ones be delyuered,
not onely from theyꝝ payne and trauayle in chaun-
gynge and renewynge themselues from tyme to tyme
for mans vse and commoditie, in perpetual genera-
cion and corruption: but shal also be deliuered from
the abuse which the vngodly hold and occupy them
vniustly in. A lybertie and delyueraunce they loke
for in hope, whiche they knowe certaynly shal then
chaunce to the, whan they shal se þe chyldeꝝ of God
deliuered from theyꝝ labours and trauayles and set
in theyꝝ gloꝛy and ioyefull rest. Thys is the delyue-
raunce which all creatures soꝛowe and wayle dayly
for, and are in as seruente desyre to se thys delyue-
raunce, as the woman whiche is in trauayle of hyꝝ
chylde longeth for the delyueraunce therof. In a pa-
rable (good frendes) thus saynt Paule speaketh vn-
to you, to comfoꝛte you, that for some solace of your
payne and aduersitie. ye haue all þe creatures of god
suffre wꝛth you. Count it not for any bayne inuencion
fayned of saynt Paule, for he sayde that he knewe it
to be thus in dede, that all creatures do suffre parte
wꝛth Gods electe in theyꝝ troubles. Whiche thyng
myght we learne and knowe also yf we woll cōsider
wꝛth better aduysment the thyng whiche he spea-
keth. For consyder me what dothe it sygnifie to vs:
whan

whan we se the wery ore wayle and pante vnder his
 pooke: the hofse grone vnder hys burthen, and the
 pooze lambe blete whan he is drawen and dyuen to
 hys slaughter: whā all beastes trauayle wyth payne
 and dolour to increafe in theyr kynde, whan al crea-
 tures are subiecte to such continuall alteration, for-
 med and reformed fro one fashon to another, what
 signifyeth it vnto vs but that they be partakers of
 suche paynes as goddes scruauntes be put to.
 They suffer and resyst not, for so they se suche porci-
 on to fall to the electe of God. And therfore in hope
 of deliuerance they abyde what so euer the vse and
 necessitie of man requyrez of them, or yet what soe-
 uer abuse and tyzanny mans malice put them to.
 And thus in theyr paynfull trauayle they continue
 tyll the daye come whan goddes children shalbe de-
 liuered of all theyr mysery, which they lōge for both
 for the electes sake and theyr owne also. Thys de-
 syre and carefulnes is not in, vnrasonable creatu-
 res only, neyther do they alone suffer such vexacion
 and abuse in the world to be wrongfully dealt with:
 but we our selues (sayeth saynt Paule) whych haue
 the fyrst frutes of goddes spirite, endowed wyth syn-
 gular prerogatyues aboue other of goddes house-
 holde beyng the heades and teachers of the people
 and made of god the vessels to receaue and kepe the
 moost worthy and excellent treasure of hys gospel,
 we our selfe are in daunger & subiecte to manyfolde
 aduersities in the worlde, in somuch that we are as
 men daily in daunger and iudged to death, and are
 reputed as shepe euermore ready to the slaughter.
 We se so many vnworthy thynges done in þ world, Ro. viii

Ja. ii.

that

On the.iiij. sondaye

that we desyre to be out of the worlde and to be with
Christ. Suche commaunce and greuaunce we fele in
this corruptible body. that we sygh and dayly long
to be deliuered. We desyre much to haue this taber-

II. cor. v. nacle of our bodyes to be chaunged and altred that
we may be endowed with our heauely house from a
boue. Nowe (my frendes) these thynges well consy-

Eph. vj. dered, let vs take vpo vs þe armure of God, to fyght
agaynst our inuisible enemyes. Let vs patiently a-

bide all griefes and displeasures of this lyfe, that
we may reygne with Christe another daye. It is no
smale ioye that we be called to. It is farre passyng
all the passions that we can suffre here. And let vs
as I sayde call to mynde, that we suffre not alone.

Christe our head suffreth with vs, by whose assy-
stence, we shalbe able to stande. And suche comunion
and feloweshipp is there betwene the members of
Christes body, that what the one suffereth, all other
suffre with it. Yea all the creatures of God are par-
takers with vs, and in hope to be deliuered they suf-
fer patiently. No creature shuld desyre to be exempte
from trouble in this worlde: seying Christ Gods na-
turall sonne, was not exempte; seyinge Gods holy
prophetes and apostles were not exempte. Let vs
then comyt our selues into the handes of God, and
atone our selues with patience, so that we may glo-

rise Gods holy name by our well doyng, that
another daye, we maye be taken for his

well beloued chyldren. To

whom be all glory for
euer and euer.

AMEN.

The

after Trinitie.

Fol. xcv.

The Gospell on the. iiii. sonday after Trinitie.

The. vj. chapter of Luke.

Thargument.

Christian lawes be here described.

Iesus sayde vnto his disciples. Be ye merciful, as your father also is mercifull. Iudge not and ye shall not be iudged: Condempe not, and ye shall not be condemned. Forgyue, and ye shalbe forgyuen. Gyue, and it shalbe gyue vnto you: good measure and pressed downe, and shaken together and runnyng ouer. shall men gyue into your bosomes. For wyth the same measure that ye mete wythall, shal other mē mete to you again. And he put forth a similitude vnto them. Can the blynde leade the blynde? Do they not bothe fall into the dyke? The discipule is not aboue hys mayster. Euery man shall be perfyte, euen as hys mayster is. Why seyst thou a moate in thy brothers eye, but cōsiderest not the beame that is in thyne owne eye? Eyther howe canest thou saye to thy brother. Brother, let me pull out the moate that is in thyne eye; when thou seyst not the beame that is in thyne owne eye? Thou ypochte cast out the beame out of thine owne eye first and then shalt thou se perfytly, to pul out the moat that is in thy brothers eye.

God people our Saultour Chzist in thys gospel setteth forth vnto vs certayne chzistan lawes that is to saye certayne officies or duties of charitie and frutes of fapth.

first he byddeth vs be mercifull and tender of hert.

Al. iij.

But

On the.iiij. sondaye

But after what sorte? As Paynyms or publicanes be? No, but euen accordyng to the temple of our heauenly father. Why, how mercyfull is oure heauenly father vnto vs? Surely he whan we were hys enemyes and had deserued no kyndnes at hys handes, yet of an excedyng mercy whych he bare to mākind, bouchsaued to sende downe hys only begottē sonne to redeme vs wyth hys mooste precious bloude. He also from time to time as often as by frailty we offende hys maiestie, yf we humbly aske mercy, forgiveth vs. **Math. v.** Yea he sendeth hys rayne, he causeth the Sonne, the moone, the starres, and hys heuenly plauetes to shyne, as wel vpon hys enemyes as frendes and louers. But yet (sayth Chyist) blessed and happy be the mercyfull, for they shall agayne receyue mercy. He that hath the substance and goodes of this worlde, and seeth hys brother in neede, and shutteth by the intrayles of hys harte from hym, howe can the loue and charitie of God remayne in such a person, sayeth **i. Io. iij.** the Euangelist Ihon? Certes, he that hath compassion and pytie of the pooze, is a great gayner and who so fedeth, shalbe fedde agayne. **Iaco. ij.** Seconde, Chyist byddeth vs here not to iudge, and we shall not be iudged. For he shall haue iudgemente wythout mercy (sayth saynt Iames) whych sheweth no mercy. Let me alone therfore wyth vengeance sayeth the Lorde, and I shall requyte. But marke my frendes that this is only spoken of priuate iudgement and priuate condemnation, that is to saye, I maye not be myne owne iudge, I maye not reuenge myne owne quarell, but I muste comytte the cause to God and he shall iudge my quarel and punyssh

nyth accordyngly. It is not ment of publyke iudgement. For suche as be rulers and publyke offycers represent not theyr owne persons, but they represent the person of almyghty God, and they be hys deputies and ministers. And for thys cause saynt Paule Ro. xliij woll that euery soule shulde submyt hymselfe to the authoritie of the hygh powers. For there is (sayeth he) no power but of God. Yea the iudges and magistrates in scripture be called Gods. Also saynte Peter thapostle sayeth. i.pet. ij. Submyt your selues vnto euery humane creature for oure Lordes sake whether it be vnto a kyng as vnto the chefe heade, or vnto rulers as vnto them that are sente of hym, for the punishment of euell doers, and prayse of wel doers. By thys texte of saynt Peter ye se playnly that it is lawfull for rulers to punish. But punish they can not, onles they iudge and condempne the gilty. So then it is lawfull for rulers, to iudge & to condempne because they do it not in theyr owne name, but as Gods ministers and bycares. To thys all the ancient expositours and doctours agre, as saynt Augustine, Hierome, Ambrose, Chrysostome and the rest. Wherfore the wycked Anabaptistes are to be banished whiche condempne tempoꝝall or ciuile iudgements. It foloweth in the texte.

Forgyue and ye shalbe forgyuen. Here my frendes ye se, that onles we forgyue other men theyr offences, which they haue trespassed agaynst vs, our heauely father woll not surely forgyue vs. And therfore we saye in our Pater noster called the Lordes prayer. Math. v
 Dimitte nobis debita nostra, sicut et nos dimittim⁹
 debitoribus nostris. That is to saye: Forgyue vs
 our

On the.iiij. soday

Math.
xviij.

Ro. xliij

ii, cor, ix

Esopes
walet

our dettes oꝝ synnes, euen as we foꝝgyue them that
trespasse agaynst vs. So, yf thou cannest not fynde
in thy herte, to foꝝgyue thy neyghboure his faultes
thou mayest be right sure, that God wyl not foꝝgyue
the thy faultes. He byddeth vs also gyue, and it shal
be gyuen vnto vs. Foꝝ frely haue we taken and ther
foꝝe frely we ought to gyue. What hast thou (sayeth
Daule) but thou hast receyued the same befoꝝe of al-
myghty God? Surely, he that soweth skantly and
nygardly, shal reape skantely. If we be saythfull
stewardes in lytle, God wyl surely rewarde vs in
muche. But he that is vnfaithfull in lytle, howe can
he be saythfull in muche sayeth Chyster. Wherfoꝝe
loke wyth what measure that we mete withall to o-
thers, wyth the same shall other men mete to vs a-
gayne. I praye you (sayeth our sauour Chyster) can
the blynde leade the blynde? Here he teacheth vs to
be contente wyth hys doctryne, foꝝ els we shal wan-
der lyke blynde betels. He is blynde which hath not
the pure and ryght vnderstandyng of Gods worde,
if this man teacheth, he teacheth not well, he can be
no good leader oꝝ guyde.

Why seest thou a moat in thy brothers eye, but con-
siderest not the beame in thyne owne eye? Howe
vncomly, howe wicked, howe pporcite lyke, howe vn-
charitable a thing is it, to iudge our neyghbours of
lyght maters, wheare as we be an hundred tymes
woꝝse our selues? Why do we not rather getly bear,
dissemble, and interpzete well the small erreure and
faulte of oure bꝛethꝛen? Why do we not rather go
downe to the intryples of oure owne harte, and se
our owne stuffer? Esope the fable wypter doth very
well

well paynt vs, he sayneth that euery man hath two
 pookes oꝝ wallettes, the one hangynge befoze hym,
 the other hangynge behynde hym. In that whyche
 hangeth befoze vs be put other mens faultes. Into
 thys pooke we be alwayes perpyng and lokyng, but
 in the other pooke of the wallet whyche hangeth at
 our backe wherin our own faultes be put, we neuer
 loke. Wherfoze he wolde haue vs turne the wallet
 an other whyle the cōtrary way. Assuredly he ought
 to be boyde of all faultes, that shulde be readye to
 speake agaynst other mē. Also it is dyrectly agaynst
 the eyght commaundemente of God, to speake any
 false testimony oꝝ worde agaynste thy bzother. Yet
 thys notwythstandinge it is lawfull foꝝ the charita-
 bly to monyſhe thy neyghboure of hys faulte, accoꝝ-
 dyng to saynt Paules lesson. Yf a man be founde
 in any faulte, ye that be goostly, reproue suche a per-
 son after a gentle sorte. Also he sayeth: Reproue, be-
 seche, blame tymely vntymely in all patience. Crye,
 cease not, as a trompe lyfte vp thy voyce. Yf thy bz-
 other (sayeth Chyist) trespasse agaynst the, go and tell
 hym hys faulte betwene the and hym alone. Yf he
 heare the, thou hast wōne thy bzother, but if he hear
 the not, then take yet with the one oꝝ two, that in the
 mouth of two oꝝ thze wytnesses euery matter maye
 be establyshed. Yf, he heare not them, tell it vnto the
 congregacion. Yf he heare not the congregacion, let
 hym be vnto the as an hethen mā & as a publicane.
 Lo good frendes here ye be taught by Chyiste, to be
 tender harted oꝝ mercyfull accoꝝdyng to theremple
 of the father in heauen, not to iudge, not to cōdemne
 but to rempytte all to God and to gods minister the

i. tim. v.
 esa. lviij

Math.
 xviij.

On the.iiij. sonday
tempozall ruler, we be taughte to be perfyte and not
to be captiouse but gently to wynte at the small of-
fenses of our bryethē. These be the preceptes of our
Saviour Chyist, wherby a chystian mā shalbe kno-
wen. Wherfoze let vs earnestly imbrace them & exe-
cute them in our luyngē. So doyngē we shall de-
clare our selues, that we be in dede & chyldzen of the
father in heauen whose pproperties we folowe. To
whome wyth the sonne and holy goost be all gloze
in infinita secula. Amen.

The Epistle on the. v. sonday after Trinitie.

The. i. epistle of S. Peter the. iij. chapter.

BRethren, be ye all of one mynde, of one harte
loue as brethrē, be pytiful, be courteous, meke
not rendryngē euell for euell, or rebuke for rebuke:
but cōtrary wyse, blesse: knowing that ye are there
vnto called, euē that ye shuld be heyres of the blesa-
syngē. For he that doth lōge after lyfe, and loueth
to se good dayes, let hym refrayne his tonge from
euell, and hys lyppes that they speake not gyle. Let
hym eschue euell, and do good: let him seke peace,
and ensue it: For the eyes of the Lorde are ouer the
ryghtuous, and hys eares are open vnto theyr pray-
ers. Againe the face of the Lorde is ouer them that
do euell. Moreouer who is it that wyll harne you,
yf ye folowe that whych is good? Yea happy are ye
yf any trouble happen vnto you for rightuousnes
sake. Be not ye afrayed for any terroure of thē, nei-
ther be ye troubled, but sanctyfye the Lorde God
in your hartes.

In this Epistle good people the apostle Peter instructeth vs in a generalltie what it becommeth all good christen folke to do. Briefly therefore to conclude (sayeth saynt Peter) se ye be all of one mynde, as who shulde say, be not contentiouse and struing one agaynst another, neyther in learnyng, no: yet in your other woꝛldly matters, but be ye compa-
 cient, that is to saye, suffre together and beare one wyth an other, be ye indowed with brotherly loue and charitie, be ye tendre of harte & pytifull, easy to forgyue all offences, easy to departe youre goodes and money, as ye may spare it, to the reliefe and succoure of your poꝛe neighbour, se ye be also meke, courteouse, affable, gentle to speake vnto. Whereouer se ye redde not euell for euell, but beare ye iniury and wronge patiently, accoꝛdyng to the example of Christ, resignyng and commyttinge the punishment and vengeance to gods hande, oꝛ to the coꝛrection of the ruler which is gods minister and which beareth not a swerde for nought. Yea rather contrary wyse, se ye do good, and blesse you them, that wronge you, and which worke you displeasures, knowyng thys, that ye were called by the franke election of God & of his special grace and mere goodnes euen befoze the foundations of the woꝛlde were layde, that ye shulde receyue not the blessing of the woꝛlde but the blessing of the heritage of God, that is to wyt, euerlastyng life, which heritage pertayneth vnto vs not as vnto naturall chyldzen but as chyldzen of adoption & election. For assuredly, my frendes, he that woll be happy and be counted iust eyther in thys lyfe befoze men, oꝛ in the lyfe to come wyth God, and wyth hys

Compa
cient,

Ro. xliij

Ephes. f.

On the .v. sondaye.

holy angels, what shall he do sayeth saynte Peter
Let hym refrayne and tempze his tonge from euell,
so that he breake not charitie, and let hym holde in
and repzesse hys lyppes, that they vtter no gyle, no
deceipte, no fraude, no dissimulacion, no hypocrisie,
no vntrouth. Let hym, I say, eschue from euell, and
do the thyng that is good and honest bothe befoze
God and man. Let hym seke not after discozde, ba-
riaunce, and debate, but after peace, after vnitie, af-
ter concozde, & let him folowe and insue it. For be ye
ryght well assured, that the eyes of y^e Lord God are
ouer the rightuous, and his eares are open to theyr
prayers. And agayne, the terrible visage and face of
the Lord is ouer all thē that do euell, as who shuld
saye: God loueth and fauoureth all suche, as do wel
and whiche lyue after a godly and honest sozte, and
beyng in perfite loue and charitie with theyr neygh-
bours and euen chrystē, he heareth theyr prayers, he
accepteth theyr oblations and sacrifices, as our sa-
uiour Chyist hath taught vs in the .v. chapter of S^t
Matthue. But on the cōtrary syde God hateth and
abhozreth all suche as be euell doers, yea and also
he punyssheth them whan he seeth hys tyme.

Fynally, thapostle Peter doth here propoūde and
set forth vnto vs two greate commodities and pro-
fites, which folowe them that worke well, the one is
a tempozall pleasure and commoditie to be taken
here in this worlde, which is, that no mā shal harme
them, if they lyue after a ciuile and honeste fashyon
amonges men in the worlde, the other is an euerla-
stygng and heaucnly commoditie to be taken in the
worlde to come, whiche is, euerlastygng blesse. But
perad-

peradventure ye woll saye: What yf we do well and yet we be wrongefully vexed and troubled in the worlde: Saynt Peter answereth, and sayeth. Happy are ye, if ye suffre for ryghtuousnesse sake, and therfore he willeth vs, not to be affrayed for any terrour of them, neyther yet to be troubled, but thankefully to prayse and glozifie God in our hartes.

Pytherunto my frendes, I haue bressly declared the mynde of S. Peter vnto you, whiche exhorteth you in this epistle to good workes. But ye must cōsydye that in the former parte of his epistle he taught and spake of sayth to be reposed and set in our sauoure

Christe. For as saynt Austine affirmeth, it is the intencion that maketh the good worke, and it is the sayth that must directe the intencion. Let vs then do good workes, accordyng to saynt Peters exhortation here, of pure loue and sayth vnfaigned, So

doynge, we shalbe sure to be crowned wyth immortallitie by god the father of heauen. To whom be glozy and prayse for euer. Amen.

The Gospell on the. v. sonday after Trinitie.

The. v. chapter of Luke.

Thargument.

Christ declareth the power of hys worde.

WHan the people preassed vnto Iesus to heare the word of God, he stode by the lake of Genesareth: and sawe two shyppes stande by the lake syde, but the fysshermen were gone out of them, and were wasshyng theyr nettes. And he entred in to one of the shyppes (which pertained to Simon)

Bb. iij.

and

On the.v.sondaye

and prayed him that he wolde thrust out a lytle fro the lande. And he sat downe and taught the people out of the shyp. Whē he had lefte speaking, he sayd vnto Symon : Launche out into the deape, and let sleppe your nettes to make a draught. And Symon answered, and sayde vnto hym : Mayster we haue laboured al nyght, and haue taken nothyng. Neuer theles, at thy commaundement I wyll loule forthe the nette. And whan they had this done, they inclosed a greate multitude of fysshes. But theyr nette brake, and they beckened to thyr felowes whiche were in the shyp that they shulde come and healpe them. And they came, and fylled both the shyppes that they sonke agayne. Whan Symon Peter sawe this, he fell downe at Iesus knees, sayeng : Lord, go from me for I am a synfull man. For he was astonyed and all that were with hym, at the draught of fysshes which they had taken : and so was also Iames and Ihon the sonnes of Zebede, whiche were parteners with Symon. And Iesus sayde vnto Symon : feare not, from hence forth thou shalt catch men. And they brought the shyppes to lande, and forsoke all, and folowed hym.

In this Gospell (good people) Christ teacheth the vertue and power of his worde, to thintent to confirm the faythe of hys disciples, that he is the true Messias, God an man. Furthermoze he taketh care for theyr bodely sustenaunce sygnifyeng, that nothyng can wel prosper, oules he furthereth and putteth

teth hys hande therunto. Now thā after that Chȝist
 had pȝeached in Galilee (as in the chapter befoze is
 mencioned) it came to passe, when the synfull people
 whych were troubled in conscience with theyȝ offen-
 ses, pȝeassed vpon hym, to heare the woȝde of God,
 that theyȝ conscience myghte be healed by the medi-
 cine therof, he stode by the lake of Genesareth which
 is a water of Galilee, and he saw two shippes stand
 by the water syde, but the fȝshermen were gone out
 of them and were waschyng theȝ nettes. For they
 had laboured al nyght in bayne and had caught no
 fȝshe. Wherfoze they now vtterly despayred to take
 any there, and therfoze they were about to haue left
 woȝke. But our Sauoure Chȝyste, knowyng all
 wythin hymselfe, & sekynge herby occasion, to shewe
 hys power (foz thā is god wont moost of al to helpe,
 when man can do no good) entred into one of þe ship-
 pes whych pertayned to Simon, whome after ward
 Chȝist named Peter. And Chȝist, wheras he was the
 sonne of God and had all in hys hande, and myght
 haue commaunded, and taken awaye all, yet he dyd
 none of all thys, but mekely and gently pȝayed this
 Symon, that he wolde thurst out his shyppe a lytle
 from the lande, to thintent he might the moze quyet
 ly sȝt hymselfe downe and teache. But ye wyl aske, Sedens
 why Chȝist sat whan he taught? Surely, sȝtting is doces
 a sygne of a meke and peaceible pȝeacher, he was not bat.
 a busye and bzaggynge stryuer oȝ contender, as ma-
 ny pȝachers be, but he taughte in moost quyet and
 sober wyse. And whan he had lefte speakyng, he bad
 Simon launche out into the depe & let sȝppe theyȝ
 nettes to make a draught. Here ye shall marke, that
 Chȝist

Rogas
uit eum

On the. v. sondaye

Christ fyrst feadeth the soule wpyth hys preachynge,
 oꝛ euer he feade the bodye wpyth meate, foꝛ els foꝛth-
 wpyth, whan he had sene þ̄ fyshermen washyng theyꝝ
 nettes, he myght haue wꝛought the myꝛacle folow-
 ynge. But Christ is euer wonte to pꝛeferre the fode
 of the soule, befoꝛe the thynges pꝛettyfynge to the
 Mat. vi. sustentacion of the body, and therfoꝛe he wyllēth vs
 fyrst to seke the kyngdome of heauen and the iustice
 therof, and all shalbe cast vnto vs. Wherfoꝛe after
 The vse of myra- he had fedde the people wpyth preachynge, he confir-
 cles, meth it wpyth a myꝛacle. Foꝛ the vse of all myꝛacles
 is that by the same the doctrine of Christe shulde be
 confyrmēd. Now this myꝛacle tendeth herunto, that
 all our labour & trauayle foꝛ our bodely sustenance
 is in vayne, onles the blessinge and helpinge hande
 of God be put therto. Wherfoꝛe these fyshermen, by
 cause they fyrst sought the kyngdom of god, be now
 bydden to laūche out into the depe, and to let slyppe
 theyꝝ nettes to make a draught. And albeit that Si-
 mon Peter dyspayꝛed that the lettinge downe of the
 nettes coulde do any good, seynge they had labou-
 red all the nyght befoꝛe in vayne, yet anone he bele-
 ueth Christes woꝛde and applyeth hymselfe by faith
 to the byddynge of Christ. So they dyd cast downe
 theyꝝ nette and caught an excedynge greate nombꝛe
 of fyshes. Here we be exhorted to labour, and also to
 sayth, that we shulde beleue the woꝛde of god, which
 if we do, there shalbe no doubt at all foꝛ our lyuing,
 but it shal folow, not skafely, but pletyfully, so that
 it shalbe ynough foꝛ Peter, & that Peter maye gyue
 parte to other. Nowe whan Simon Peter sawe the
 great myꝛacle that Christ wꝛought here wpyth hym,
 he

he fell downe at Iesus knees, sayeng: Lorde, go fro
me. for I am a synfull man. Here good people we be
taught, what we owe to the Lorde for hys benefites
and large blessing of foode. fyrste to be thankfull
vnto hym accoꝝdyng to the exemple of Peter. Se=
condly, that we shulde acknowledge our vnwoꝝthy=
nes, howe we be farre vnwoꝝthy that God shuld be=
stowe so hygh benefytes vpon vs. And this vnwoꝝ=
thynges ought to spryng of the knowledge of our sin=
nes, as Peter here lyke a good penitent persō sayd: Repen=
taunte
harte,
Lorde departe from me, for I am a synfull man.

Thus a man to shewe hys kyndnes and to knowe=
ledge himselfe a synful person befoze God, the scrip=
ture calleth it the sacrifice of prayse moost accepta=
ble to the Lorde of heauen. But what dyd our Sa=
uiour Chyist answere agayne vnto Symon Peter?
Feare not from hence forth thou shalt catche men.
Here we be warned by the exemple of Peter, James, &
Ihon, to set all thynges behynde the studie of the
Gospell, and if by the state of our lyfe we be called
to the offyce of preachyng, to obey our callyng. But
mans reason, as it woll rule all: so it is here also
very busy, whiche whan it heareth, that these fysher
men lefte altogether and folowed Chyist, forthwyth
gathereth. Then after the recepyng of the Gospell
we must forsake, wyfe, chyldzen, landes, and all that
we haue. To thys I answere, that thys conclusion
can not be applyed to the examples of these fysher
men. For they chaunged not the condicion and state
of theyr lyfe. For the Euangelist dothe not expresse
that. But admytte they chaunged the state of theyr
lyfe: Ye muste consyther that they were called to an=
other

obediens
on,

Solutio

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other state for they were called to catche men, that is
to saye, to preach Gods worde. Howbeit here is not
prescribed in these Apostles a commaundement for
vs to folowe the same, albeit they left all that they
had. The saythe of sayntes or holy persons is to be
folowed of all men generally, but it is not necessary
that the workes shulde be egall in all. For elles we
shulde be compelled to become fyrst fyshermen, and
afterwarde to leaue fyshingcrafte as these disciples
dyd. Ye must vnderstande then that the Gospel per-
teyneth to the cōscience, and therfore it teacheth not
the chaunge of the tempozall lyfe or state whiche ci-
uile ordinaunce alloweth. Let vs then (my frendes)
folowe the sayth of thys Apostle Peter, and hys pe-
nitent hert, confessyng our vnworthynes. And then
doubte we not, but we shalbe called to the greate
feaste, where we shall sytte at table wyth the
hole company of heauē in the heauynly
palace of God the father. To

whom wyth the sonne
and holy goost be
praysse and
glozie.

A M E N.

The Epistle on the. vj. sonday after Trinitie.

The. vj. chapter to the Romaines.

Thargument.

**Of the spirituall significacion of our bap-
tisme.**

Brethren, knowe ye not that all we whiche are
baptised into Iesu Christe, are baptised to dye
wyth hym: We are buried then with hym by bap-
tisme,

tylme, for to dye: that lykewise as Christe was ray-
sed vp from death by the glory of the father, euen
so we also shulde walke in a new lyfe. For yf we be
graste in death lyke vnto hym: euen so shall we be
partakers of the resurrection: knowynge thys, that
our olde man is crucified wyth hym also, that the
body of synne myghte vtterly be destroyed, that
hensforth we shuld not be seruautes vnto synne.
For he that is dead, is iustified from synne. Where-
fore if we be deade wyth Christ, we beleue that we
shall also lyue wyth hym: knowynge, that Chryste
beyng raysed from death, dyeth nomore. Deathe
hath nomore power ouer hym. For as touchynge
that he dyed, he dyed concernynge synne once.

And as touchynge that he lyueth, he lyueth vnto
God. Lykewise consyder ye also, that ye are deade
as touchynge synne, but are alyue vnto God thro-
w Iesus Christ our Lorde.

After the holy Apostle saint Paule (good chryste
people) had declared to the Romaynes the pro-
fite of these two great artycles of our fayth, that is
to say, Chrystes death and his resurrection, shewing
them that Chryst by hys moost precious death pur-
chased the euerlastynge remission of our synne, and
by hys resurrection ascended vp to heauen to open
the gates thereof for vs, and appeased the wra-
th of the father and made vs in fauoure agayne wyth hym
& that by this his dede we be iustified, made goddes
louynge chyl dren and the ryghte enheritours of the
kingdome of heuen: now in this epistle he teacheth

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vs another lesson to be cōsidered in Chyristes death and resurrectiō, and setteth it befoze vs as an example to folowe þ maner therof in our owne selfe, meanyng it shulde not auayle vs to beleue that Chyriste dyed and rose agayne from deathe: excepte we woll confozme our lyfe to hys death and resurrection.

Do ye not knowe (sayeth S. Paule) what further thyng is signified vnto you in Chyristes death: or to what ende ye be baptysed? Verely so many as be chrystened in the name of Chyrist Iesus and by baptism be grafte in the nombze of hys seruauntes, be therfoze baptysed that in a certayne similitude they shulde dye wyth hym. Such a significacion and fygure hath Chyristes death vnto vs, that besyde that it is the pyce of our synnes, it monyfyeth vs dayly to dye to synne, dayly to mortifie and to flee þ euell affections and motions of synne and concupiscence rplyng vp in our hartes agaynste the wyll of God.

The signification of baptism.

And verely such a significacion hath the ceremonie of our baptism also vnto vs. For whan we be plonged vnder the water, and be lyfte vp agayne: it meapeth nothyng els but that our synne is washed and clayne by Chyrist, and we by hys grace lyfte vp from death (which our synne deserued) to euerlasting lyfe. It signifieth furthermoze that we there promyse to dye to synne & dayly to ryse vp agayne out of synne to a newe lyfe, the lyfe of rightuousnes. And this is the vertue and fygure of baptism, which if we take not after this purpose, we do but deceyue our selues with the outwarde token of the sacrament and lose the inwarde commoditie therof. Wherfoze my frenedes cōsider the spiritual meanyng of this holy sacrament

crament, and let it put you in mynde that ye haue promysed there a perpetuall mortification and penance of your synne: wherof it is a sygne. Ye be ones baptyzed, and nede nomore to receyue the sacrament, but yet the significacyon thereof muste ye dayly fulfyll, that is, to dye to synne, & to ryse moze and moze to perspytnes of lyfe. For we be not washed from our synne by the bloude of Christ shed for vs in hys death, that we shulde returne agayne therto but therfore be we clenfed, that from henceforth we shulde defoule our selfe nomore with synne. And as Christ dyed and was buryed for vs, so shuld we dye and be buryed with hym, that is to saye, synne shuld dye in vs and be utterly as buryed, neuer to be sene agayne in our lyfe. And as Christ was rayled vp from death by the glorious spirite of the father to lyfe agayne, so shulde we dayly ryse vp from the frutes of synne to a newe lyfe & walke continually therein. And as the power of Gods holy spirite rayled Christ vp agayne from death to lyfe: whiche worke redounded to the greate glozy and prayse of God: euen so by the power of the same spirite, shall we be able to ryse from death of synne to þe newnes of vermouse lyfe. In whyche our doying we shall in some maner, worke to the glozy of God when men shal se our well doying: and prayse the father of heauen for his grace that he worketh in vs. Let then noman refuse to mortifie his cruel affections that he fealeth in him. That if it be paynful for him to abstayne from synne: let hym consyder that elles he can not be the chyld of God. For he is none of Christes that hath not his spirite, and by thys token is it knownen who

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is grafted in Chyriste, and is in the state of saluacion: For it is not he whiche foloweth the lustes of hys fleshe, but he which walketh after the spirite. Let vs consider what saynte Paule sayeth here: If we be lyke Chyrist in the similitude of hys death: we shalbe partakers wyth hym in the generall resurrection, for yf the selfe same spirite ruleth in vs to fyghte agaynst synne whyche raysed Chyriste from death to euerlastyng lyfe, it shal also raise vs from the copozall death of our body to lyfe agayne and that to lyfe euerlastyng. And let vs knowe thys of suerty that as Chyrist hath not shayne synne and crucified it vpon the crosse, that we shulde lyue in it and serue the desyre therof but that we shulde be deliuered fro the daunger of it: euen so ought we to flee our olde Adam, that is to saye, all euyl motions and lustes of synne whyche we inheryte by that we be Adams chyldren conceyued and bozne in synne. I saye we ought to subdue him al our lyfe tyme and kepe him vnder by the crosse of wylful penaunce and affliction so by lytle and lytle to abolyse and expel out of our soules the hole body and lompe of synne & viciouse nature wherin we be bozne. In dede so to mortifie synne, that we shulde fele no mocions therof so longe as we be in the body, it can not be: but yet by Gods holy spirite yf we take good hede, we maye so lyue that we shal not serue synne and be led wilfully vnder the dominion therof. wherfoze they whyche so loue theyr euyl affections, & they stryue not agaynst them to subdue them to God: wante goddes spirite (the gage of theyr saluacion) and so serue synne as theyr Lorde and maister: and therfoze be vnder the daunger

daunger of synne and deserue the stypende thereof
 which is euerlasting death: but he that wth good hert
 and wyl studyeth to resyst and fyght agaynst synne Rom.vi
 and the mocions therof & laboureth to kyll it dayly
 moze and moze, is nowe iustified from synne that is
 to saue delyuered from the daunger and penaltie
 therof. For saynt Paule sayeth playnly to the Ro- Rom.ix
 maynes. If ye mortifie the dedes of the fleshe and
 lustes of the corruptible body, ye shal lyue, & in thys
 epistle he sayeth the same, that if we be folowers of
 Chyist in his death, that is in dyeng to synne, we be-
 leue certepnly that we shall lyue wth hym. Chyiste
 ones was rysen frō death and dyeth nomoze, death
 shall nomoze haue power of hym, for in that he dyed
 (sayeth our epistle) he dyed ones for all, and by hys
 ones dyeng he destroyed synne for euer. He dyed
 ones to synne and after he was ones deade he was
 neuer assauted of synne after, but quyte discharged
 of it and nowe lyueth to God and euermoze shall he
 enioye the lyfe which he is nowe attained vnto, and
 shall neuer dye agayne. Euen so suppose you your
 selues deade to synne, that is to saue, thynke your
 selues so to be discharged from synne & that Chyist
 hath destroyed the power thereof for you, as ye con-
 forme your selfe to the lyfe of vertue. In baptyisme
 ye dye to synne and promyse to lyue to ryghtuous-
 nes: and therfore yf ye kepe yourc promyse you be
 deade to synne and synne is vterly deade in you, so
 that ye folowe not the lustes therof. Euen so the lyfe
 which you nowe lyue, is to God and to his pleasure
 Ye lyue now by your sayth in ryghtuousnes, which
 cometh by Iesus Chyist our Lorde not of any wo-
kes

On the .viij. sondaye

kes of ryghtuousnes whych we haue done sayeth
 S. Paule, lest we shulde gloze in our selfe for thys
 lyfe of grace wherein we lyue befoze God. But of his
 mercy hath he saued vs thowwe the fountayne of
 baptyse wherein we be newe bozne agayne and re-
 newed by the holy goost, to lyue thys newe lyfe ac-
 ceptable befoze God. And as by the mercy of our
 Lord we be set in this lyfe of grace and strenghtened
 by hys gracypoule spirite to contynue vs therein. no
 moze to retourne and fall to synne and to the lustes
 therof: euen so is the lyfe of gloze whiche we nowe
 tary for in hope the gyfte of almyghty God thowwe
 the merites and purchasyng of Christ Jesu, that all
 myght be of God: and no fleshe shulde gloze in hys
 syght but he þat wyl gloze, let hym gloze in the Lord.
 Nowe my frendes, these thynges afoze rehersted wel
 consydered, let vs diligently labour with our selues
 to mortifie and subdue the euel desyres of our fleshe
 If we wyl haue any parte of Christes death and
 resurrection, let vs kepe batayle with the fleshe and
 beware we be not subdued therof. We do boaste of
 Christ in bayne, if we serue the despye of synne. for
 it is not ynough to say that we be christen men and
 that we perteyne to Christe, for he that sayeth he a-
 byde in Christ (as wyrteth saynt Ihon) must in such
 wyse walke in hys lyfe as Christ walked in hys, for
 it is not he (sayeth our Sauour) whych sayeth to
 me Lord, Lord, that shal enter into the kyngdome
 of heauen, but he that doeth the wyll of my father
 whych is in heauen. Howe much thā are they discei-
 ued which in such wyse do fawse of Christe and hys
 death, that they care not into what synne they fall &

Thū, iij

Rom. viij
1. cor. i.

1. Io. iij.

Mat. xij

con

continue in only trusting baynly vpon the merytes
of the same: where here saynt Paule affirmeth that
we shall neuer lyue with Chyist, excepte we mortifye
our euill affections and despyes, and liue in ryghte-
ousnes. For though God requyeth fayth as *Heb. xi.* *p. 1.*
entre to come to Chyist, yet he requyeth also, *p. 1.* out
of thys fayth shulde sprynge good and vertuouse ly-
uynge. First he sayeth in the gospel of saynt Marke *Marc. i.*
Repent and beleue the Gospell: It is no fayth that
hath not repentaunce. It is a bayne repentaunce
wherin be espyed no woorkes of repentaunce. Nowe
the woorkes of true repentaunce be feare and dreade
of God, hatred of synne, purpose of amendemente, &
diligence to watch agaynst the euell motions of syn.
Surely ther is no fayth, where the spirite of God is
not: And there is not the spirite of God but the spi-
rite of the deuell: where such frutes be raygnynge, as
be adulterye, fornication, wantonnes, hatred, stryfe,
enuye, wyath, cōtention, sedition, partestaking, mur- *Gal. v.*
ther, dyonkennes, and excelle. The doers of these, yf
they repent not: shall neuer be inherytours w Chyist
how much so euer they boast of Chyist. And agaynst
these must we dayly fight to subdue them, yf we wil
be of Chyistes flocke. For as saynt Hierom wyrteth:
Hiero.
sup mao
the, x,
Ne semel putemus ardorem fidei posse sufficere:
semper crux portanda est, vt semper Christum ama-
re doceamur. Ita apostolus portabat iugiter carnis
mortificationem in corpore suo, quod qui facit
omni tempore semper orat, semper penitet. &c.
Let vs not thinke that the feruentnesse of fayth can
ones suffice, euermore must the crosse be bozne, that
Id. l. *so*

On the .vj. sonda

August.
ad Iuli.
lib. iij.
cap. iij.

Mat. iij.

1. Ioh. iij

so we may be taught euer to loue Chyist. Thus dyd
the apostle beare continually the mortification of the
fleshe in his body: whych thyng he that dothe: dothe
praye alwaye and repent alway. Also saynt Austine
sayeth: Whosoener is wythout the fayth which wo
keth by charitie (though he seme to repent doyng it
but fainedly) is an euell tree. and of such a tree what
sayeth saynt Ihon baptyst. Euery tree whych byn
geth not forth good frute. shalbe cut by and cast in
to the fyre. Let vs my frendes (all vayne pzelump
tions and false trustes cast away) labour to pforme
our promyse whych we made at the fontt stone, let
vs I saye renounce the deuell and his suggestions,
and serue Chyist our Lorde and mayster by the true
wozkes of ryghtuousnes. Let vs wathe dayly a
gaynst our euell dispositions, that we may lyke obe
dient chyldzen of God glorify God in our lyfe. In
so doyng we shall persuaue our owne hertes
that we pertaine to hym and that we
haue the true fayth which is of value
befoze God. To whom wyth the
sonne and the holy goost
be prayse for euer
and euer,
Amen.

The Gospel on the .vj. sonda after Trinitie.
The. v. chapter of Matheu.

Thargument.

Chyiste correcteth the false doctrine of the
Pharisees and teacheth the true iustice.

Iesus

I Esus sayde vnto hys disciples, Verely I saye vnto you: excepte your ryghteousnes excede the ryghteousnes of the Scribes and Pharisees, ye can not entre into the kyngedome of heauen. Ye haue herde that it was sayd vnto them of the olde tyme: **Exod. 36**
 Thou shalte not kyl: who soeuer killeth, shalbe in **Deut. v.**
 daunger of iudgement. But I saye vnto you: that **Leui. 19.**
 whosoever is angry with his brother (without cause) shalbe in daunger of iudgement. And who soeuer saye vnto his brother, Racha, shalbe in daunger of counsell. But whosoever sayeth, thou fole, shalbe in daunger of hel fyre. Therefore, if thou offrest thy gyfte at the altare, and there remembreth that thy brother hath ought agaynste the: leaue there thyne offryng before the aultare, and go thy way fyrste, and be accorded with thy brother, and then come, and offre thy gyfte.

In this Gospell (good people) our sautour Christ correcteth the corrupte doctrine of the Scribes and Pharisees, and utterly disproueth theyr ryghteousnes, and teacheth vs whiche is the true ryghteousnes, sayeng: Onles your ryghtuousnes passe the ryghtuousnes of the Scribes and Pharisees, ye cannot entre into the kyngedome of heauen. As who shulde say, onles your conuersacion, your good lpyng in loue and charitie, your studie and zeale to folowe gods commaundementes be aboue the pharisees, thynke not to come to heauen. First ye muste marke the difference betwene gods commaundementes and mans, whiche is touched in this selfe chap-

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ter a lytle before, where Christ sayd. Whosoever shall
 bzeake one of these lest comaundementes, shall be cal
 led the least in the kyngedome of heauen, that is, he
 August. shall be sure neuer to entre into heauen. Here ye may
 not gather, that these be lytle or small commaunde-
 mentes of God. For Christe speaketh here after the
 iudgement of the people. For the scribes and phari-
 sees had so taught and entysed the people to folowe
 the lawes and constitucions of men, that gods lawe
 was lytle or nothyng regarded. So that Christe
 there byd speak after the maner and reputacion of
 them. But surely he that shall teache so, shall be called
 the least in heauen, that is, he shall not come there at
 all. For the pharisees had auanced the lawes, com-
 maundementes, ceremonies, tradicions, and inuen-
 tions of men aboute the lawes and commaundemen-
 tes of god. Christ therfore expouneth the lawe accor-
 dyng to the mynde and sentence of God, whiche re-
 quyreth euen most pure affections of the herte. wher
 as the pharisees thought it ynough to fulfyl þe lawe
 in outwarde worke after theyr exposition. Ye haue
 herde (sayeth Christ) that it was sayde vnto them of
 the olde tyme, Thou shalte not kyll. &c. My frendes
 Howe Christe expouneth the lawe.
 Non oc-
 cides, fyrst ye must consyder and note, that it is the father
 of heauen that speaketh these wordes, and þe he spea-
 keth them to euery one of vs. Nowe what meaneth
 he by these wordes? Surely he meaneth hereby, that
 thou mayest not slee neyther with thy body nor with
 any membze. But sayng these wordes were spoken
 to man, let vs consyder. whereof man is made.
 Euery one of vs is made of body and soule. To the
 body longeth the heade, feete, armes, and the othere
 membzes

membres. In the soule oz mynde of man do raygne afflictions, as rancour, malice, hatred, grudge, wrath and enaite. To the body I saye perteyne al thy membres. Then thou mayst kyll noman wyth thy heade; that is, thou mayest gyue no toke to any other man to kyll, no; yet gyue counsaile to any other to do it. No; thou mayest kyll noman wyth thy handes. So in lyke wyse of the mynde, thou mayst not be wroth, no; out of charitie wyth thy brethzen, no; desyre oz wylle them any hurte by corrupte affections of thy mynde, if thou doest, thou surely breakest this commaundement. Howe the Jues and Pharisees dyd not vnderstand theyr lawe, but toke it carnally. For they thought if they dyd not kyll outwardly wyth sworde, al was saufe. But bycause they were so blynded wyth ignorance, therfore Chyriste expouneth the thys commaundement sayeng:

But I say vnto you that whosoever is angry wyth
hys brother without cause shalbe in daunger of iud
gemēt, and who soever sayeth to hys brother (racha)
shalbe in daunger of counsaile. But who soever
sayeth foole shalbe in daunger of hell fyre.

Racha
is a sig-
ne or a
gesture
of an an-
gry per-
son.

Surely my frendes to beate malyce and angre in
herte secretly agaynste thy neyghbour is an offence
afoze God (as the auncient doctour of the churche
saynte Austine noteth) but it is not so greate as to
bitter it with voyce also, as to cal thy brother racha,
as who shulde saye, ah, oz well. For it is a token of
a greater malyce whan it breaketh out and is spokē.
But it is a moze offence to speake it wyth a greater
violence, as to saye foole to thy brother in despyte
and malyce wyllyng hym hurte, and it is vndoub-

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undoubtedly ryght damnable, and so be they al thye
but yet there be degrees. For loke howe the greife of
the offence be spoken and done: so shall the payne be
distributed. I saye they be al damnable, but the one
is deper then the other. The greater y offence be, the
moze payne in hel. But nowe a dayes we go further
then to save foole. For we call in despyte hoozemay-
ster, these, hoze son, vilayne, yea traytour, heretique,
pharisee, infidele, and not alonely in speakyng, but
also in tendinge to auenge and execute our malici-
ous mynde. Oh what a depe damnation hangeth
ouer these men. Howe hygh a presumption is thys, to
compare wyth God, to auauince our selues in Gods
roume and to auenge our selues, which thyng only
perteyneth to him. For he sayeth: Let me alone with
vengeaunce and I shall paye it. It foloweth:

Deut. 32
Rom. 12,

Therefore yf thou offerest thy gyfte at the aultare,
and there remembreth that thy brother hath ought
agaynst the, leaue there thyne offeryng before the
aultare. &c. Good people I praye you marke well
this maner of speakyng that Chyriste vseth. He byd-
deth vs leaue there our offeryng. He differreth no
tyme, but sayeth, go by and by, and reconcile thy bro-
ther, or els I hate the and thy offeryng. Therfoze
fyste reconcile thy brother and then come and offer
bp thy gyfte. By recōcilyng of thy brother is meant
to make hym at one, whan thou haste brought hym
out of charitie, or hast seperated him out of Chyristes
flocke and made him the chylde of euerlastyng dāp-
nacion. And this makyng at one, is to byng him a-
gayne into Chyristes flocke and to make hym the
chylde

Recon-
cile.

chylde of saluacion. Furthermore if thou perceyuest
thy brother offended & angry with the, though thou
hast gyuen hym no cause: yet thou arte bydden here
of Christ to go, and make him at one and then come
and offre by thy gyfte. After thys maner thou must
offre thy gyfte to þe aultare and wyth a good mynde
and glad herte and not grudgyngly. For els, all is
nought that thou doest. For where the spirite of god
is, there is libertie. So that we must do al thynges
that God commaundeth vs to do, frely with a good
mynde and a louyng herte.

Christe sayeth, yf thou offerest thy gyfte. Here ther
fore thou muste consyder fyrste and knowe whether
it be thyne or no, for yf it be not thyne, byryng none.
Surely as longe as thou gettest thy goodes wyth
true labour & with no deceyte, nor breakyng Gods
commaundementes, and yf the poore man hath no
nede of thy goodes, so longe it is thyne owne and
thou mayest offre it. But if thou kepest it away fro
the poore man whan he nedeth it, or gettest it by any
fals, meanes deceyving the people, than it is not
thyne, but thou arte a thefe and doest steale it. Ther
fore then offre none, but restore it agayne, for if thou
offerest it, it is in vayne, and God abhoreth bothe
the and thyne offeryng.

But as touchyng thy tythes and suche offerynges
as the lawe compelleth the to paye vnto thy curate,
surely thou arte bounde faythfully and truly to pay
them. Thou mayest not take from the prestes dutie,
and gyue it to the poore, for then thou arte a thefe
and thou robbest Peter to paye Paule. Gyue ther-
fore to euery one that whyche is hys. Gyue to thy
kyng

Tythes
ought
to be
payde
truly.

On the .vj. sondaye.

kynges hys duetye, to thy pooze & nedye brother that
whych charitie wyll eth the to gyue, and paye thy cu
rate hys duetye, yea though he be neuer so naughty
of lypunge, though he be vicious, proude, ambici
ouse, and though he lye neuer so gloriously and vo
luptuously.

Peraduenture thou wilt saye. Why shall I paye
my tythes and offeringes to such a curate to mayn
teyne hys vngacious lypunge? Yea forsooth. Whye
for the church hath so decreed and the lawes, hathe
ordeyned and commaunded. Therfore paye him his
duetye wyth a good wyl, and no doute thou art dis
charged towarde God. But he for recepyng and
spendynge it on that maner is a stronge thefe and
shal be hanged in hell for it, yf he make not amēdes.
In dede yf thou gyuest to suche a curate more then
hys dutye, then thou mayest be a maynteyner of his
euyl lypunge and naughtynesse. But yf he be a good
curate doyng hys duetye, preachyng to hys parssh
ners the worde of God, gyuing them exēple of good
lpyunge and teachyng them Christes rule, that they
may knowe it and folow it: forsooth to such one thou
canst not gyue to muche. Whye for thou shalt be
sure to haue it againe whan so euer thou shalt haue
nede of it. for such a charitable man woll surely not
se the pooze man wante.

Thus my frendes I haue declared vnto you the
true ryghtuousnes that Christ requyrez of vs. Ye
be here taught to mortifye the affections of þe harte.
Yf ye do thys, ye shall thewe youre selues to be in
dede ryght and perfyte christen people, the chyldren
of saluacion and the inheritous of the kyngdome
of

of God. To whom be honoure and glozy. Amen.

The Epistle on the. vij. sonday after Trinitie.

The. vj. chapter to the Romaynes.

Thargument

An exhortacion to good woorkes.

Brethren, I wyll speake grossly, because of the infirmitie of youre fleshe. As ye haue gyuen your membres seruauntes to vncleannes and to iniquitie (fro one iniquitie to another) euen so nowe gyue ouer your membres, seruauntes vnto ryghteousnes, that ye may be sanctified. For whē ye were the seruauntes of synne, ye were not vnder ryghteousnes. What frute had ye than in those thynges, wherof ye are nowe ashamed? For thende of those thynges, is death. But nowe are ye deliuered from synne and made the seruauntes of God and haue your frute to be sanctified, and thende euerlastyng lyfe. For the wages of synne is deathe: but eternall lyfe is the gyfte of God, thoroughe Iesus Christe our Lorde.

In this lesson (good christen people) the apostle S. Paule exhorteth the Romaynes and in them vs al, that nowe syth by þe benefyte of Christes redemption we be made fre fro the cōdemnacyn of synne and be iustified and reconciled to God the father of heauen by the mediacion of Christes bloude whych was shed on the aultare of the crosse for our transgressions and offences: we woll gyue our selues to good and vertuose lyuyng. For albeit sayeth S. Paule, ye be enstrauntyfied and made fre fro synne

Et. i.

and

On the .vij. sondaye

and as who shulde saye manumitted as bondemen
be wouite: yet ye be not so vtterly free, but ye be styl in
bondage and seruitude to ryghtuousnes, that is to
saye, to good lyuyng and honest conuersacyon. So
ye be free and not free, free from synne, but bonde to
ryghteousnes and good lyuyng. I speake grossely
humanū and after an humane fashyon sayeth Paule to call
you the bondemen and seruauntes of ryghteousnes
But to thys improper and homely maner of spra-
kyng I am dyuen bycause of the weaknes of your
fleshe. I am I saye, fayne to apply & frame my wo-
des accordyng to your capacitie and vnderstanding
I knowe ryght wel the infirmitie, and the weaknes
of your fleshe, which as yet is not come to the perfec-
tion, no nor can not come to p̄ful perfection so long
as ye be in thys mortall and frayle lyfe. Yea our sa-
uour Christe hymselfe a lytle before hys departure
out of thys worlde, complayned of the infirmitie of
the fleshe. wherfoze my frendes, lyke as before ye re-
ceyued the Gospell of Christ ye haue frely and volu-
tately giuen and exhibited your membrs as slaues
and bonde to serue al naughtyness, all vncleannes &
wyckednes, and that from one wyckednes to an o-
ther euery one worse then other. So now, where as
ye be vnder grace, and become christen persons and
haue receyued Christes Gospell, I exhorte you that
ye woll another whyle serue ryghtuousnes, that is
to saye, that wyth all your myght and force, ye woll
study and applye your selues to vertue, honest con-
uersation and good lyuyng. If ye do this, vndoub-
tedly ye shalbe sanctified and made holy in Gods
syght, whyle througħ p̄ worke and operacion of the
holy

holy goost newe motions be created in you, whyche
 after a certaine maner shal answere to the lawe and
 satisfy the same though in great infirmitie and wea-
 kenes, makyng you with your hert to loue God euē
 of a good conscience and saythe vnfeyned. For so
 long as ye were in your former state, and knewe not
 Christe; but lyued in ydolatry and blyndnes of hert
 seruyng synne: ye were as frenen to ryghtuousnes,
 that is to saye, ye serued her not, ye hadde no iustice
 no ryghtuousnes in you, ye were not vnder her po-
 wer and dominton. I praye you then my frendes
 what profyte, frute, and commoditie toke ye at that
 tyme of your loose and fre lyuyng, I meane of your
 synne whyche ye commonly then haunted, whereof
 nowe that ye be in the state of grace and haue recei-
 ued the tytle and also the religion of chrysten per-
 sons, ye be ashamed of. And why be ye ashamed?
 Truly bycause ye perceiue þe ende of suche loose
 and vntuly lyuyng is death, and what death: death
 euerlastyng, eternall dampnacion in the fyre of hel,
 where is continual wepyng, and gnashyng of teeth.
 But nowe good people seyng ye be infraunchysed
 and delyuered from the bondage and consequently
 from the condemnacyon of synne: and are become
 the seruauntes of God: ye haue your frute into sanc-
 tificacion, that is to saye, thys frute, thys comiditie
 thys awauntage ye haue therby, that ye be now san-
 ctified and made holy and iuste persons in Goddes
 syght, and your ende shalbe euerlastyng lyfe. For
 truly so longe as ye were seruauntes to synne, ye
 coulde loke for none other rewarde, for none other
 stypende or wages, then death. Death I saye is the

Ec. 15.

vndoub-

On the.vij. sondaye

Deth is
the was
ges of
synne.

Aug. in
Enchir.
capi. cvi

The wor
des of S
Austine.

Undoubtedt stypende of synne and of beastly lpyng
But contrary wyse, yf ye woll be folowers of rygh-
tuoulnes, and force your selues to serue God, vtter-
ly renouuynge the synkyngge seruyce of synne: ye
shall surely haue a farre contrary rewarde, that is
to wyt euerlastyng lyfe, which(as wyrteth saint Au-
gine) is a certayne rewarde of good woꝝkes, albeit
the Apostle calleth it not so here, but he calleth it the
grace oꝝ gyfte of God. Therfoze hearken what saynt
Austine sayeth further. A stypende oꝝ wages due for
the woꝝke of a souldioure is payde and not giuen, &
therfoze the apostle sayeth, the stypende of synne is
death, to shewe that death is not vnderfuerdlye put
but due to synne. But grace yf it be not frely is no
grace. Ye muste therfoze understande that euen the
selfe good merytes of man be the rewardes of God
vnto whych whan eternall lyfe is yeldded, that is re-
dyed but grace for graces. These be saynte Austines
woꝝdes. Wherfoze good people let vs not thynke
we be free from good woꝝkes, by the blood of Christ
but rather cleane contrary that we be nowe bounde
to good woꝝkes accordyng to saynt Pauls doctrine
here whych affirmeth that if we serue synne, we shall
be sure to haue the wages of synne euen euerlasting
death. But yf we lpyue vertuously and iustly & serue
God, we shall be sure to haue euerlastyng lyfe not as
a rewarde of dutye but as a gyfte and grace of god,
through Iesus Christ our Loyde. To whome be all
gloꝝye. Amen.

The gospel on the. vij. sondaye after Trinitie.

The. viij. chapter of marke.

Thargument.

Tha

¶ The myracle of the .vij. looues.

WHAN there was a verye greate companye, and had nothyng to eate, Iesus called hys disciples to hym, and sayde vnto them: I haue compassi on on the people, bycause they haue nowe bene wyth me thre dayes, and haue nothyng to eat and yf I sende them awaye fastyng to theyr owne houses, they shall faynte by the waye. For dyuerse of them came from farre. And hys disciples answered hym: where shulde a man haue breade here in the wyldernesse to satiffye these? And he asked them how many looues haue ye? They sayd: seuen. And he commaunded the people to sytte downe on the grounde. And he toke the seuen looues: and whan he had gyuen thanks, he brake, and gaue to his disciples, to set before them. And they dyd set them before the people. And they had a few smal fyses. And whan he had blessed, he comaūded them also to be set before them. And they dyd eate and were suffysed. And they toke vp of the brokē meate that was lefte seuen baskettes full. And they that dyd eate, were aboute foure thousande. And he sente them awaye.

In this gospel, good christen people, ye shal note, that they whiche fyrst and forrest do seke for the kyngdome of god and the ryghtuousnes of hys same, can in no wyse peryshe and dye for hunger, but that the grace of God doth pzeuente them in al thynges, as we se in this bystorie howe tenderly and buselye our Saviour Christ prouideth for the peoples bodie.

Ec. iij. by suste-

On the vij. sonday

ly sustenaunce, euen befoze they aske it, sayng: I haue compassion ouer the people forasmuch as they haue bene now wyth me thze dayes and haue nothyng to eate. Thys then is Chrystes order of fedynge, fyrste to repast y^e soule wyth hys worde, and then to releue the bodye. But the worldly care is contrarpe, accor- dyng to a Poetes sayenge: O ciues ciues, querēda pecunia primum est, virtus post nummos. That is to saye: O citizens citizens, fyrst seke for money, and after money for vertue. But Chryst sayth: fyrst seke for the kyngdome of God and al these thynges shal be cast vnto you.

Horati-
us in
epist.

An exē-
ple of in-
fidelitie

Secondely here is described vnto vs an exemple of infidelitie in thapostles and vnder them in all suche as woll do as they dyd here, whyche leaunge gods worde & forgettyng al the myracles whyche Chryst had done befoze, by whyche they ought well to haue gathered that Chryst myght haue fedde thys multitude wythout any bytapll at all, be decepued by the iudgement of reason whyche onely loketh vpon the thyng present, and thynketh thynges only to folow of sure occasiōs only. Surely whyle reason iudgeth thus, it iudgeth wel befoze the world in ciuile thinges. But befoze Chryst and in his presence to cal reason into iudgement, and therupon to despayze of Chrystes power: is certaynly a poynte of infidelitie, namely sythe befoze God there is nothyng impossible. And here furthermoze we haue an exemple in Chryst of greate gentleness and patience, whiche reiecteth not the vnfaithfull disciples.

mat. xlix

The time
of Gods
helpe.

Thyrddly, here is prescribed vnto vs the tyme when Chryst is wont mooste of all to helpe, whyche is euen then

then when no occasion is presente, but when reason
 utterly despayreth of her argumentes or coniectu-
 res. So Christe in this history suffereth his Apost-
 les a lytle whyle to delude themselves wyth the ar-
 gumētes of theyr owne reason, that he myght bring
 them to the utter denyall of themselves & also that
 they myght learne to flee to the almyghtines of god
 wherby he is able to helpe, euen there where no oc-
 casion of helppng is offred. We be neuertheles here
 taught and admonished, not to despyse such occasi-
 ons of temporal lyuynge as be offered vnto vs. For
 Christ of his almyghtines myght haue made bread
 of stones, or myght haue caused foode to haue ray-
 ned downe fro heauen, or if he had wolde, he myght
 haue fedde the people onely wyth the vertue of his
 word. But Christ doth none of all these, but taketh
 the breade and the selve fyshes whiche by occasion
 was ministred vnto hym, and by his blessinge of
 breade, maketh breade: and of fysh, fysh.

fyually we be here instructed and taught, that bo-
 dyly foode and sustenance wyth all other necessa-
 ries of our lyfe cometh vnto vs by the only prou-
 dence and blessinge of God, yea euen then when we
 thynke least of it.

Wherfore good people accordyng to the lesson of
 this gospel, let vs fyrst seke for our soule health and
 foode, as we se the people dyd here, and doubt we no-
 thyng, but God wyll prouyde well ynough for our
 bodyly foode. Let vs not do as the Romane citizens
 dyd which fyrst sought for money and then for ver-
 tue, but let vs fyrst seke for vertue and for the kyng-
 dome of God, and then wythout muche sekynge the
 rest

On the. viij. sondaye.

rest shalbe aboundauntly givē vs. Let vs not trust to much to our owne carnall reason as the apostles dyd here, but let vs thynke nothyng impossible to God, yea let vs be full assured that he woll healpe whan he seeth beste hys tyme, beyng thzoughly persuaded that all thynges come by the large blessing of God. To whome be all glory. Amen.

The Epistle on the. viij. sonday after Trinitie.

The. viij. chapter to the Romaines.

Thargument.

Of the mortification of the fleshe.

BRethren, we are detters, not to the fleshe to lyue after the fleshe. For yf ye lyue after the fleshe, ye shall dye. But yf ye (thorowe the spirite) do kylle the dedes of the body, ye shall lyue. For as many as are led by the spirite of God, they are the sonnes of God. For ye haue not receyued the spirite of bondage to feare any moare, but ye haue receyued the spirite of adoption, wherby we crye: Abba, father. The same spirite certifieth our spirite that we are the sōnes of God. Yf we be sonnes then are we also heyres: the heyres I meane of god and ioynnte heyres with Christ: yf so be that we suffer wyth hym, that we maye be also glorified together wyth hym.

we ought
to mortify
our lustes

First in thys Epistle we be taught, good chrissten people, that after we be ones grafted by the sacramente of baptisme into the holy communion of chrissten persons and therupon thzough the intercession and merities of Chyistes most holy bloude shed

for vs be iustified and reconcyled to the father of heauen: we ought nowe not to lyue accordyng to the luste of the fleshe, but vtterly to mortifie the dedes of the same, and to do the workes of the spirite, that is to saye, not fleschly workes but spirituall workes, honest, vertuouse, and charitable workes, the sty-
pende and reward wherof is euerlastyng lyfe, wher-
as the rewarde of them that do otherwyle and that lyue after the fleshe is death without ende. And here the Apostle Paule setteth befoze our eyes aswell the promyses as the thyetnynges & terrours, wherwith he frayeth vs away from carnal workes, and exhorteth vs to the mortyfycacyon of the fleshe and vnto ghostly workes whiche be semynge for chrysten men to vse. To the carnall workes he yeldeth for reward death, and consequently eternal damnacyon. To spirituall and good workes in place of rewarde he assigneth lyfe, wherein the godly persons do here in this worlde lyue holply, and after thys worlde shall enioye eternall lyfe.

Secondly, we be here taught by S. Paule that if we be right chryistians, I meane, if we lyue not after the fleshe, but after the spirite and chryistianly: we be sure to be the sonnes & chyldzen of God. And on the contrary syde yf we lyue otherwyle, we be vndoubtedly & chyldzen of Satan. And forasmuch as there be two sortes of spirites, the spirite of feare or bondage, and the spirite of adopcyon, whereof the fyrste pertayneth to wycked persons, and the other pertayneth to the good and godly persons: therfore ye shal vnderstande that they which haue the spirite of bondage do all that they do coactly and not of a fre hert

Two spirites,

ff. i. these

On the viij. sonday

these be the chyl dren of the law oꝝ letter and be mere hypocrytes. But they whyche do good woꝝkes euen of a fre hert and not as cōpelled by feare of the lawe but euen of loue, these be the ryght chyl dren of god, these be the true christians, these haue the harte and the grace in all their necessities to cꝛpe to God their father and to call hym Abba father and to aske of hym wyth certayne and sure sayth al that they want whyche is necessarpe foꝝ them to haue. These haue peace of conscience, whereby they beyng iustified and led of the spirite of god, be thoroughly perswaded in their conscience, that by the merites of Christ they haue God their mercysfull Lorde and father, whiche wyl bothe helpe them and heare them in theyꝝ neede. Of this peace speaketh S. Paule in the. v. Chapter of the Romaynes, saying. Howe then that we be iustified by fapthe, we haue peace towar des God by our Lord Jesu Christ. But of the seruile feare when with al hypocrites & no true christians be indowbed, saynt Ihon writeth in this wise, feare is not in loue but perfecte loue casteth foꝝ the feare, by cause feare hath torment.

i. Io. liij

The office of the holy ghost

Chydly, we be here taughte what is the moſte pꝛoꝛ office of the holy ghost, that is to say, to certifie vs of our enheritaunce whiche we receiue in Christ Jesu. Wyth thys confyrmacion of the holy Ghoste were all sayntes and holy men sealed euen as many as constantly stode and persistid in the confession of Christe and whiche at this daye do persyst. And foꝝ thys cause doth the Apostle oftentymes wyshe and desyre to suche as he wrote, the strengthnyng of the holy ghost, as to the Ephesiāns, where he sayeth,

Eph. iij

foꝝ

On the. viij. sondaye

ther grapes of thornes: or fygges of thystles: Euen
so euery good tre bringeth forth good frutes. But
a corrupte tre, bryngeth forth euell frutes. A good
tre can not brynge forth the bad frute: neyther can a
bad tre brynge forth the good frutes. Euery tre that
bryngeth not forth good frute, is hewen downe,
and cast into the fyre. Wherefore by theyr frutes ye
shall knowe them. Not euery one that sayeth vnto
me, Lorde, Lorde, shall entre into the kyngdome
of heauen: but he that doth the wyll of my father,
whych is in heauen, he shal entre into the kingdom
of heauen.

Foasmuche as (good chysten people) it is harde
to knowe false teachers and theyr doctrine: ther-
fore our Sauour Christ thought it not ynough to
byd vs beware of them, but he addeth also certayne
tokens and sygnes wherby we maye easely discerne
and knowe them. They come (sayeth Christe) vnto
you in shepes clothynge, but inwardlye they are ra-
uenyng wolues. They come vncalled, vnappoynt-
ed, vnsent of God, naye sent rather of the deuell to
solwe abrode the wycked learnynge and doctrine ey-
ther of some vngodly byshops of Rome, or of p cur-
sed Anabaptistes, or of the sacramentaries, or bydly
to conclude of some other wycked & detestable here-
tiques. The Lorde of heauen kepe vs and pserue
vs all from theyr infections. They come I saye vn-
sent for, accorpyng to the sayenge of the prophete
Hieremye. Currebant & ego non misi eos. They
ranne and I sente them not, sayeth the Lorde.
In outwarde apparaunce they do seme moost holy

Ier xxliij

amc

men and of great simplicitie. But surely accordyng
 to the comon prouerbe they be fores or rather wol-
 ues cladde in lambes skynnes. They be lyke payn-
 ted and gape sepulchres, whiche be fayre wythout &
 full of all synche and caren wythin. They come in
 shepes clothynge. What beaste is moze simple, moze
 harmeles, yea moze profytable also to the common
 wealth then the shepe? But what be these false tea-
 chers inwardly? Inwardly sayeth Christ they be ra-
 uenouse wolues. The wolues propertie is to rauene, Ioh. x.
 to rente, to spoyle, to deuour the shepe. But nowe
 howe shal we kepe vs and beware of these woluy she-
 preachers? By theyr frutes, sayeth Christe, ye shall
 knowe them, as who shulde saye. If they be good
 men in dede and ryght teachers and no hypocrites
 I meane no counterfeyte nor deceiuable preachers,
 they must nedes byng for the good and godly wo-
 kes, euen such woakes as God comaundeth them to
 do, and not woakes of theyr owne deuysynge & fan-
 tasyng, but such as God alloweth, and whych pro-
 ceede of a fayth vnfayned. And not only they wold do
 them but also teache the same to other, eue as Christ
 and hys Apostles wold haue them taught & as they
 themselues taught them, not that by them we shuld
 iustifie our selues as the proud and gloriouse pha-
 risee dyd that Christe speaketh of in the. xliij. chap- Luke. 18
 ter of Luke, but that we shulde accordyng to the ex-
 ample of the lowly publicane cofesse our selues syn-
 ners, and desyre gods mercy. The good and ryghte
 preacher wold teache the people vnfaynedly to truste
 and repose theselues in Christ, to stycke to the meri-
 tes of his passion, & vtterly to renounce theyr owne

On the. viij. sondaye.

ryghteousnes and merities in Gods syght. He woll
teache them neuertheles to mortifie theyr carnal af-
fections and to do good workes euen of a free harte
oꝛ els that accordynge to Paules rule they declare
Ro. viij themselves not to be the chyldren of God. For yf
sayeth Paule, ye lyue after the flethe, ye shall dye.
But if ye mortify the dedes of the body through the
Rom. vi spirit, ye shall lyue. But agayne he wol teache them
not to clayme heauen as of duety for theyr workes
sake, but rather for the promyse sake. For though
deathe be the wages of synne, yet eternall lyfe is no
wages but (as Paule calleth it) the gyfte of God,
throughe Iesus Chyriste our Loyde. Yea he wol tea-
che them whan they haue done altogether, yet to co-
fesse and saye that they be vnpofitable seruauntes.
These I saye be the frutes of good teachers, these
be the grapes, these be the sygges that come of the
good trees. They that teache oꝛ lyue otherwys be
naughty and corrupte trees, and theyr frutes that
they bynge forth be thornes and thystles. And I
passe not thoughe dyuerse false teachers haue dyed
moste constantly and paciently in theyr errounous
opinions, as many papistes, and also Anabaptistes
and sacramentaries haue done in our tyme, and as
it is redde that certayne heretiques named Dona-
Austine tistes dyd in olde tyme. Whose errour S. Augu-
stine confutynge wyrteth, that in a chrystian man the
sufferynge of deathe is not to be considered, but the
cause of sufferyng, that is to wyte, whether bys doc-
trine be such that he ought to suffre death for, by the
commaundement of God.

Seconde, we be here taught that wycked and cruel
doctrine

doctrine can not endure but as an euell tree whyche beareth no good frute is hewen downe and caste in to the fyre: euen so it is with euell doctrine and wyth the teachers therof. Let men buylde vpon the foundation of Christ what they woll, surely if they buyldynge be stubble or haye that is to saye yf it be no sounde and sure doctryne, the fyre at lengthe woll byenne it vp. But yf the buyldynge be golde, syluer, or pprecious stones, it shall stande agaynste all tempestes. As we se at thys daye howe the papisticall doctrine at the touche stone of Gods worde appeareth in the lykenes what it is, and how it begynneth to banyshe away eueriwhere, where y gospel is preached. But the pure worde of God abydeth for euer.

Finally Christ doth teach vs here, that these glorious and holy hypocrites whych in outwarde appearance and in name appeare christians speaking alwayes of God, but doyng nothing that God bydeth them do, shall not entre into the kyngedome of heauen. But they shall come thither, whyche haue Christ, and the gospel not in theyr mouthes onely, but in theyr hartes also, which do the wyl of Christ and lyue as the gospel teacheth them. These shall inheryte the kyngdome of heauen, where they shall lyue eternally in all toye wyth the father, sonne, and holy goost. To whom be glory. Amen.

The Epistle on the .ix. sonday after Trinitie.

The .i. Epistle to the Corin. the .x. chapter.

Thargument.

Gods bengeaunce vpon euell lyuers and pdo-laters is here set forth in examples vnto vs.

Brethren

On the. ix. sondaye

Brethren, we shulde not lust after euell thynges
as our fathers lusted. Neyther yet ye shulde
be ydolaters, as were some of them, accordynge
as it is wrytten: The people sat downe to eate and
dryncke, and rose vp to playe. Neyther let vs be de-
fyled with fornicacion, as some of them were, de-
fyled wyth fornicacion, and fell in one daye. xxiiij.
thousande. Neyther let vs tempte Christe, as some
of them tempted, and were destroyed of serpentes
Neyther murmure ye, as some of them murmured
and were destroyed of the destroyer. Al these thinges
happened vnto them for examples: but are writ-
ten to put vs in remembraunce, whome the endes
of the worlde are come vpon. Wherefore let hym
that thynketh he standeth, take hede, least he fall.
There hath none other temptacion taken you, but
suche as foloweth the nature of man. But God is
faythfull which shall not suffre you to be tempted
aboue your strength: but shal in the myddes of the
temptacyon make a waye that ye maye be able to
beare it.

This lesson my frendes of the holy apostle saint
Paule conteyneth certayne notable examples
of gods vengeaunce and punishment which he toke
vpon the vnfaythfull fathers of olde tyme, whyche
where as God had moste plentyfully heaped vpon
them hys innumerable benefites & graces: yet they
euer abode vnfaythfull and wolde not in any wyse
chaunge nor amende theyr naughtye and beastly ly-
uynge. And therfore they suffered horrible punish-
mentes

Exo. 32.

Nu. xiiij
and xxv

mentes as well for theyr mysbeleue as for theyr euell
 and detestable lyupng. All whiche thynges (as say-
 eth the apostle) chaunced vnto vs in fygure, that is
 to wpt, that we shulde thereby learne to feare God,
 to beleue in God, to amende our lyfe, to geue our sel-
 ues to good woꝝkes, and not (bearyng our self bold
 vpon bayne and ydle saythe) to foꝛce not howe we
 lyue as many swete bꝛethꝛen and new gospellers oꝝ
 rather false bꝛethꝛen & false gospellers at thys dape
 do, whych thynke they offende not what soeuer they
 do, but that they haue full remission of theyr synnes
 euen in the myddes of theyr abhominable lyupnge
 bycause they persuaue themselues to be chosen and
 sanctified befoꝛe the begynnynge of the woꝛlde. O
 Loꝛde, what a deuelysh and damnable persuaſion is
 this: What spirite of erroure, what deuell occupieth
 and vereth these men thus to thynke? And yet they
 woll be counted great clerkes and alledge nothyng
 but scripture foꝛ them, they be full of saynte Paule.
 But they belye saynt Paule and they falsesye scrip-
 ture. Foꝛ saynt Paule misreporſed, is not S. Paule
 Noꝛ scripture that is wrested is not scripture. Let
 these persons then beware the soden vengeaunce of
 God whych hangeth ouer theyr heade. Foꝛ yf God
 spared not the Israelites vpon whome he had hea-
 ped so many benefytes and whiche were hys chosen
 and peculiate people, surely he wyl not spare vs, nei-
 ther shal our baptysme, our hearyng of Gods woꝛde
 noꝛ his grace that we haue receiued any thing helpe
 vs, onles we constantly continue and abyde in oure
 religion and chaunge our lyfe into better. So then
 we be here monished, that those alonly be saued and

False
gospels
lers.

On the ix. sondaye.

mat. iij

Nu. xxy

do entre into the lande of promyse, whych stand fast to the ende, as Chyriste sayeth in an other place. He that continueth to the ende, shalbe saued. These examples then of the fathers be warnynges and fygyres vnto vs, that we shulde not lust after euell thynges as they lusted, as that we shulde not be ydolaters that is to saye, that we shulde not gyue to creatures suche honour as is due only to God the creator and maker of al thynges, as the Israelites gaue to theyr golden calfe, and as the byshop of Rome do clayme at thys daye to haue, whiche wolle haue Emperours, kynges, and Prynces, to fall downe prostrate on the grounde and to worshyp hym, euen as the deuell wold haue had Chyrist to do to hym. Wherfore in so doyng he resembleth the deuell and is no better then an Antichyrist, forasmuch as such honour is due only to God. As Chyrist there declareth allegyng scripture for him. Furthermoze that we shuld not commyt fornicacion, as they dyd, as the hystory of Whinees telleth, for whych defplyng of themselves there fell in one daye. xxiij. thousande. Also that we shulde not tempte Chyriste, that is, that we shulde do nothyng contrary to saythe and despyse suche meanes and remedies as God hath appoynted for vs to vse in all thynges, as the Israelites dyd, and therefore were destroyed of serpentes, as it is red in the. xxi. chapter of Numeri. Finally that we shulde not grudge and murmoure agaynst God of an ambitious mynde, sekynge fediciously and cōtenciously another calling then God hath appoynted vs vnto, as Choz, Dathan, and Abyron dyd, and were destroyed of the destroyer. All these thynges I say be-

fell

sell, to be examples, presidentes and figures, to ad-
 monish vs, howe God taketh vengeance vpon such
 dissolute and careles liuers, and to put vs in remem-
 brance which be now in þe latter dayes of the world
 wherfoze my frēdes be that thynketh that he stāde Stare.
 that is to wyt, that he ryghtly perceiueth and vnder-
 standeth all thynges and walketh now surely in the
 knowledge of God, so that he despyseth all other in
 comparison of hymselfe and iudgeth euery man at
 his pleasure, let hym take hede lest by reason of hys
 surenes and pryde he fall agayne from grace, from
 vnderstandynge and from the knowledge of Gods
 worde. Nowe albeit many temptacions haue assaul-
 ted vs, & that we haue therby also gone astraye, yet
 we ought to comforte and lyfte vp our selues wpyth
 thys ryght comfortable sentence of S. Paule, that
 the temptation whych hath take vs is humane, and
 suche as commonly chaunceth to men. But God is
 fapthfull and iust of the promyse whiche he maketh
 to such as feare and stand in awe of him. For surely
 he wolle not suffre vs to be tempted ouer that we be
 able to beare, accordyng to the petition in our pater
 noster. Let vs not be led into tēptacion. For doubte-
 les God tempteth no man to euell, but euery man is
 tempted of his owne concupiscence and fleshe when
 god permitteyth it so to be. But god shal in the myd-
 des of the temptation (if with earnest prayer ye wolle
 besyde hym) make a waye that ye shalbe able to beare
 it. Let vs then (good people) yf we be true christen
 persons and do answere to our name, stande in awe
 euer of God, not tempte hym, not prouoke hym to
 angre and vengeance, but mekely and lounyngly
alwayd
Gg. is. worke

On the .ix. sondaye

wozke and walke as he hath comaunded vs to walke
So shall we haue eternallesse with God. To whō
be all glōrye, prayse, and imperie for euer and euer,
Amen.

The gospell on the .ix. sondaye after Trinitie.

The .xvi. chapter of Luke.

Thargument.

¶ Of the ryche man and of his steward.

Iesus put forth a similitude vnto hys disciples,
sayenge: There was a certayne ryche man whys
che had a steward and the same was accused vnto
hym that he had wasted hys goodes. And he called
hym, and sayde vnto hym: Howe is it, that I heare
this of the? Gyue accomptes of thy stewardshype:
For thou mayest be no longer steward. The ste-
warde sayde wythin hymselfe: what shal I do? For
my maister taketh from me the stewardshyp. I can
not dygge, and to begge I am ashamed. I wotte
what to do, that when I am put out of the steward
shyp they maye receyue me into theyr houses. So
whan he hadde called al hys maysters debtters toge-
ther, he sayde vnto the fyrste: howe moche oweste
thou vnto my maister? And he sayde: an hundred
tonnes of oyle. And he sayd vnto hym: take thy byl
and sytte downe quickly, and wryte fyftye. Than
sayde he to an other: howe moche oweste thou?
And he sayde: an hundrede quarters of wheate. He
said vnto him: Take thy byl, and write foure score
And the Lorde commended the vnjuste steward,
bycause

because he had done wysely. For the chyl-
dren of this world are in their nacion wyser, then the chil-
dren of lyght. And I saye vnto you, make you fren-
des of the vnryghteous mammon, that when ye
shall haue neade, they may receyue you into euer-
lastyng habitacions.

God people, bycause these wordes befoze reher-
sed are so spoken in parable, and are so wrap-
ped in wyynkels that yet they seme to haue a face of
a thyng done in dede and lyke an history: I thynke
it muche p[ro]fyttable, to tary somewhat in them. And
thoughe we may fynde in our hartes to beleue all þe
is here spoken to be true: yet I doubt whether we
maye abyde that these wordes of Christe shulde per-
teyne to vs, and admonysh vs of our duety, whych
lyue after suche sorte, as thoughe Christe whan he
spake any thyng regarded not the tyme that came
after hym, neyther prouyded for vs, or any matters
of ours, as some of the philosophers thought, which
sayd, that God walketh vp and downe in heauen, &
thinketh neuer a deale of our doynges. But erre
not you so, stricke not you to such imaginacions. For
if ye inwardly beholde these wordes, if ye diligently
colle them in your myndes, & after vntwynde them,
ye shal se our tyme much touched in these mysteries
Ye shal perceyue that God, by this exemple shaketh
vs by the noses, and pulleth vs by heares. Ye shal
perceyue very playne, that God setteth befoze oure
eyes in this similitude, what we ought moste to flee
and what we ought sonest to folowe. For Luke say-
eth, the Lorde spake these wordes to his disciples.

These
be the
lusty Es-
piciuās

The pa-
rables.
of Christ
pertaine
to vs.

On the ix. soday

Wherfoze let it be out of doubte, that he spake them to vs, whyche euen as we woll be counted Chyristes disciples, so we be, yf we be good stewardes and do our duty. He sayd these thynges partly to vs, and he spake them partely of hymselfe. For he is that ryche man whiche not onely had but hathe and shall haue euermore, I say not one but many & sundry stewar- des euen to thende of the world. He is man, seying he is God and man. He is ryche, not only in mercy, but in all kynde of rychesse. For it is he, that gyueth vs all thynges aboundantly. It is he, of whose hande we receyued, both our lyues, and other thynges ne- cessary for the conseruacion therof. What man hath any thyng I praye you, but he hathe receyued it of his plentifulnes. To be thoxe, it is he, that not only gyueth vnto vs in most large maner hys gracyouse blessyng, but also openeth hys hande and fylleth al beastes wyth the same. Neether can hys treasure be spente, howe muche so euer he lashe out, howe muche so euer we take of hym, hys treasure taryeth styll, euer taken, neuer spente. He is also the good man of the house. The church and congregacion is hys housholde whych ought with all diligence to be fedde not only with bodely meates but also with his worde and hys sacramentes. These be hys goodes moost pracyouse, the bestowyng and mynistracyon herof, he wolde byshops and curates shulde haue.

f.co. liij Whyche thyng saynt Paule affirmeth, sayeng: Let men esteeme vs as y mynisters of Chyrist and stewar- des of Gods mysteries. But I praye you what is to be loked for in a steward. Thys surely, that he be founde saythfull, and that he truly laye out the goodes

goodes of his lord, that he gyue meate in tyme, giue
 it I say, and not sel it: meate I say, and not popson.
 fynally let hym not slacke and differre the doyng
 of hys office, but let hym do his dutie when tyme is,
 and whē nede requyzeth it. This is also to be looked
 for, that he be suche one as God hath called and put
 in office, and not one that commeth vncalled, vn-
 sent for, not one that of hymselfe pzeasumeth to take ho-
 nour vpon hym, he must I say be a steward of dutie
 & not a steward at lybertie. What is to be looked for?
 Surely, yf all thys þ I saye, be requyzed in a good
 minister, it is much lyghter to wylsh them all in eue-
 ry one, than to fynde one any where that hath them
 al. Who is a true & faythfull steward? He is true, he
 is faythfull, that coyneyth no new money, but taketh
 it redy coyned of the good man of the house, and nei-
 ther chaungeth it, nor clyppeth it, after it is taken to
 hym to spende, but spendeth euen the selfe same that
 he had of hys lord, and spendeth it as hys lordes
 commaundement is, neyther to his owne auauitage
 botterynge it, nor as the leude seruaunt dyd, hydynge
 it in the ground. Now yf a faythful steward ought
 to do, as I haue sayd, I praye you ponder this wel,
 whether in chřistedome al haue bene hytherto fayth-
 ful stewardes or no? I pray you was there not some
 that despyssyng the money of the lord, as coppe and
 not curraunt, eyther coyned new themselves or els
 bottered abrode that was newly coyned of other, som
 tyme eyther counterfaytyng the worde of god, or els
 mynglyng it (as tauerners do, which brewe and be-
 ter the euell and good both in a potte) sometyme in
 the stede of goddes worde, blowynge oute the drea-
 mes

A fayth
 full stes
 warde.

ma. xxv

On the .ix. sondaye

mes of men : whyle they preached to the people, the redemption that cometh by Christes death to serue only them that dyed befoze his commyng that were in the tyme of the olde testament, and that nowe redemption and forgyuenes of synnes purchased by money, and deuyled of men, is of valure & strength, and not redemption purchased by Christe. Be these the faythful stewardes of Gods misteries, or rather fals destroyers of them whom God neuer put in office but rather the deuyl set the ouer a miserable familie, ouer an house miserably ordered & entreated. Happy were christendome, if such preached seldome. And yet it is a wonder to se these, in theyr generation, to be much moze prudent and politike, than the faythfull ministers are in theyr generation, whyle they go aboute moze prudently to stablyshe mennes dreames, than they do to holde by gods commaundementes. Thus it cometh to passe that woꝝkes which bypnyng gaynes, wyl woꝝkes, mennes fantasies be set by, and christian woꝝkes, necessary woꝝkes, fruteful woꝝkes, be troden vnder foote. Thus the euell is muche better set out by euell men, than is the good by good men: because the euell be wyser than the good in theyr generacyon. These be the false stewardes, whome all good and faythfull men euery daye accuse vnto the ryche mayster of þe household, not without great heupnes, that they waste hys goodes, whom he also one daye wold call to hynde and saue vnto them, as he dyd to hys steward whan he sayd, what is this that I heare of the? Here God partly wondereth at oure unkyndnes and falshode, partly chydeth vs for the and bepyng bothe full of wonder, and ready to chyd

asketh

asketh vs: What is thys that I heare of you? As
 though he shulde saye vnto vs, all good men in all
 places complayne of you they accuse your couetise,
 exactions, your tyrannye. They haue despyred in you
 a long season, and yet despye diligence and southfast-
 nes. I commaunded you, that with al diligence and
 labour ye shulde feade my lytle flocke both bodyly
 wpth your temporall goodes and rentes whyche be
 for that purpose deliuered vnto you, and also gost-
 ly wpth my worde. But what do you? Ye busplye
 fede poure selves, from daye to daye, wallowynge in
 delytes and ydlenes. I bad you teach my commaun-
 dementes and not your fansyes, and that ye shulde
 seke my glozy & my hauntage: you teach your owne
 tradicions, and seke your owne glozye and profyte.
 You preache very seldome, and whā ye preache, ye do
 nothyng but snappe them that preache truly, as moch
 as lieth in you, so that it were moch better suche not
 to preache at all, than so to preache. Oh, what heare I
 of you? You that oughte to be my stewardes, what
 other thyng do you, than applye all your studye to
 bynng my lytle ones to enuye, shame, rebuke, yea
 moze then thys, ye pull them into perylles, into pry-
 sons, and as moch as in you lyeth, to cruel deathes.
 To be shorthe, I wolde that my people shulde heare
 my doctrine, and at conuenient times read it also as
 many as wolde: your care is not, that all men maye
 heare it, but all your care is, that none shulde reade
 it, because ye be afrayed that they by the readyng
 shulde vnderstand it: & vnderstanding, learne to re-
 buke your nigardnes, vnfeithfulnes, & slothfulnes
 Thys is your generacion, thys is your bestowynge
 h. i. of

On the .ix. sondaye

of my treasure: thys is your wylsdoome. In this generation, in this bestowynge, you be most politike, most wytty. These be the thynges that I heare of youre demeanour. I wysshed to heare better reaporte of you. Haue ye thus deceyued me: or haue ye rather deceyued your selues? Where I had but one house, that is to say, the church, and this so dearly beloued of me that for þe loue of her I dyd put my selfe forth to be slayne & to shed my bloude: this church at my departure, I committed vnto your charge to be fed, to be noyrshed, and to be made much of. My pleasure was, ye shulde occuppe my place: my desyre was, ye shulde haue bozne lyke loue to thys church, lyke fatherly affection, as I dyd. I made you my stewar-des, yea in matters of mooste importaunce. For thus

Luce, x. I taught openly: He that shulde heare you, shulde heare me: He that shulde dispice you, shulde despyce

Mat. xvi me. I gaue you also keys, not earthly keys, but heu-enly. I lefte my goodes & I haue euermoze moost highly esteemed, that is, my worde and sacramentes, to be dispensed & ministred of you. These benefytes I gaue you: and do ye gyue me these thanks? Can ye fynde in your hartes thus to abuse my goodnes? Haue ye thus deceyued me? No no, ye haue not deceyued me, but your selues. My gyftes & benefytes towarde you, shalbe to your greater dānacion. Because ye haue despised þe gentilnes & clemency of the mayster of the house, ye haue ryght well deserued to abyde the rigour and sharpenes of the iudge. Come forth than, let vs se accompte of your stewardshyp. An horrible and fearefull sentence: ye maye haue no longer my goodes in your handes. A voyce to wepe

at, and to make me tremble. You se my frendes, you se, to what euell, & euell stewardes must come to, your labour is payde for, yf ye can so take hede, that no such sentence be spokē to you. Maye we must al take hede, lest these thzatenynges one daye take place in vs al, aswell vs of the clergye for myspendynge the spirituall treasure, as you of the laytie for myspendynge the tempoꝝal treasure, wherof god hath made vs stewardes. Wherfoze good people at the lest way let vs take exemple & folow the policie of þe woꝝldly stewarde þe our sauoure Chyriste here telleth his tale of, to thintent we shulde do the same. This woꝝldly stewarde whan he sawe he was accused to hys loꝝde that he had wasted hys goodes, thought thus wpyth hymselfe. What shal I do: my loꝝde wol surely take from me my stewardshyp. Wygge I can not, and to begge, I am ashamed. Wel, I wol at lest way make me frendes of my loꝝdes goodes, that whan I am remoued out of myne office, they maye take me into theyꝝ houses for the kyndnes and good turnes that they shal haue receyued at my handes. So whan he had called together all hys loꝝdes detters, he said to the fyrst. What owest thou to my loꝝde? He answered, an hundred tonnes of oyle. Than the steward to him sayd: Take thy wyptyng and syt downe quykely, & wypte for an hundred but fyfye. My loꝝde is very ryche, I woll that by my meanes thou shalt wyne the one halfe. Thys done, he sayd to an other. Howe muche owest thou? He answered, an hundred quarters of wheat. The steward also bad hym syt downe and wypte in hys byll but foure scoꝝe. For (sayth he) my loꝝd shal not espye twentye taken awaye, but to

th. ij. the,

On the .ix. sondaye.

the, whiche arte a pooze man, it may do pleasure. In
lyke wyse he dyd with the rest of hys lordes detters.
Nowe thys dyscepte and polycye yf thys tempoꝛall
eych man had espied, he wolde surely haue punished
his stewarde. But yet the Lorde Iesus for an exem-
ple of liberalitie, commended and praysed vnto hys
disciples the disceitfull but yet wyse policie of thys
stewarde, and to the imitation and folowing of him
he prouoketh all vs chrysten men and by the same re-
buketh our slouthfulness, in asmuch as worldly wyse
men and suche as serue thys worlde are wyser and
moze busye in prouidyng for themselves the suste-
nance of the body, then we be whiche ought to for-
saake the vanities of this worlde and folowe the thin-
ges þe euerlastyng. The chyldren of thys worlde
(sayeth he) are wyser than the chyldren of lyght in
theyr nacion. My frendes ye shal vnderstand þe our
sautour Chyrist in this sayeng, touched þe slouth and
suggynnes of his: he dyd not alowe the fraude and
subtyltie of other, neither was he glad that it was in
dede as he had sayde, but complayned rather that it
shuld be so: as many men speake many thynges, not
that they ought to be so, but that they are wont to be
so. Hape, this greued Chyrist, that þe chyldzen of thys
worlde shulde be of moze policie than the chyldzen of
lyght, which thyng yet was true in Chyristes tyme, &
nowe in our tyme is most true. Who is so blynd but
he seeth this clearly, excepte perchaunce there be any
that cannot discern the chyldzen of the worlde from
the chyldzen of lyght. The chyldze of the worlde con-
ceyue and byyng forth moze prudently, and thynges
conceyued and brought forth, they nouryshe & mayn-
teyne

tryne with much moze policie, then do the chylde of
 lyght. which thyng is as sorrowful to be sayde, as it
 semeth straunge to be hearde. When ye here of chyl-
 dren of the worlde, you must vnderstande the worlde,
 as a father. For the worlde is father of many chylde
 not by fyrste creacion & worke, but by imitation and
 loue. He is not only a father, but also the sone of an
 other father. If ye knowe ones his father, by and by
 ye shal knowe his chylde. For he hath deuyll to
 his father, muste nedes haue dyuelysh chylde. The
 Howe of deuyll is not only taken for father, but also deuell.
 for pryncce of the worlde, that is, of worldly folke. It is Iho. xij.
 all one thyng or not much difference to say chylde
 of the worlde, and chylde of the deuell, accordyng
 to that, that Christ sayd to the Iues. Ye are of your
 father the deuell: where vndoubtedly he spake to chil-
 dren of this worlde. Howe seyng the deuell is both
 author & ruler of darknes in which the chylde of this
 worlde walke, or rather wander, they hate deadly
 both the lyght, and also the chylde of lyght. And
 herof it cometh, that the chylde of lyght neuer or
 very seldome do lacke persecucion in this worlde,
 wherunto the chylde of the worlde, that is, of the
 deuell do bringe the. No man there is but seeth, that
 these vse muche moze policie in procuring the hurte
 and damage of the good, than those in defendyng
 themselves. Therfore gather you the disposicion of
 the chylde, by the disposicion of the fathers. You
 knowe this is a prouerbe much bled, an euell crowe,
 an euell egge. Than the chylde of this worlde that
 are knowen to haue so euell a father the worlde, so
 euell a grandfather the deuell, can not chose but be

The
worldeThe
deuell.
Iho. xij.

Io. viij.

Prouers
be.

On the ix. sondaye

A descri
ption of
the deu
uell.

The ge
nealogy
of the
deuell.

euell. Surely the fyrste heade of theyr auncester was
that deceptful serpent the deuell a monster mostrous
about all monsters. I can not holly expresse hym, I
wote not what to call hym, but a certayne thyng al
together made of the hatred of God, of mistruste in
God, of lyenges, deceites, perturues, discordes, man-
slaughters, and to save at one worde, a thyng con-
geled, heaped bp, and made of all kynde of mysche-
se. But what go I about to disertue particularly the
deuels nature, whan no reason, no power of mans
mynde, can comprise it: This only I can say as in a
grosse summe, of the whych all we (oure hurte is the
moze) haue experientie, & the deuell is a stinkyng pud-
del of al bytes, a foule fylthy channell of all mysche-
ues: & that this worlde, bys issue, euen a chylde mete
to haue suche a father, is not muche vnlyke bys fa-
ther. Than this deuell beyng such one, as can neuer
be vnlyke himselfe, No of eny his welbeloued lem-
man begat the worlde, and after left it with discorde
at nours. Whych worlde after it came to & ful growe
had of many concubynes, many fornes. He was so
plentyfull a father, and had gotten so many chylde
of lady pryde, dame glotony, maystres auarice, lady
lechery, and of dame subtyltie: that now harde and
scante, ye maye fynde any corner, any kynde of lyfe,
where many of bys chylde be not. In court, in cou-
trey, in cytie, in village, in colledge, in cotage, in tem-
poraltie, in clergie, yea where shal ye not fynd them?
Howbeit they & be secular & lay men are not by & by
chylde of & worlde: neither yet be they forthwith the
chylde of lyght, that are called spiritual and of the
clergie. No no, as ye maye fynde amonge the laptie
many

many chyldzen of lyght: so among the clergie (howe much so euer we chalenge these holy titles vnto vs, and thynke them only due to vs: *Vos estis lux mundi, speculum Christi* &c. Ye are the light of \bar{p} world the chosen people of Chyste, a kyngely presthode, an holy nacion, and such other) Ye shal I saye amonge vs of the clergie yet fynde many chyldre of \bar{p} world, because in all places the world getteth many chyldzen. Amonge the laye people the world ceaseth not to bypnye to passe that as they be called worldly, so they are worldly in dede dyuine headlong by worldly desyres, in so muche that they may ryghte well seme to haue taken as well the maners as the name of theyr father. In the clergie the world also hath learned a waye, to make of men spirituall, worldlynges, prea and there also to foyme worldly chyldzen where wyth greate pretense of holynes and crafty coloure of religion they vtterly despye to hyde and cloke the name of the world, as though they were ashamed of theyr father, which in wordes and outwarde signes do crye out vpon the world (being neuertheles theyr father) but in harte and worke, they colle and kysse hym, and in all theyr lyues declare themselves to be hys babes: in so muche that in all worldly popntes, they farre passe and surmounte those, that they call seculars, laye men, men of the worlde. The chyldre so diligently foloweth the steppes of hys father, neuer lackynge the ayde of hys grandfather. The chyldzen of lyght haue policie, but it is lyke the policie of the serpente, and is ioyned wyth doubshe simplicitie. They ingender nothynge but simply, sayth fully, and playnly, euen so doyng all that they do.

Math. v

i. pet. ii.

Chyldre

of lyght

tes pola

cie,

And

On the. ix. sondaye

And therfore they maye the easpyer be combyed in
theyr ingendyrng, and be þe moze redy to take wron-
ges. But the chyldren of thys worlde haue worldly
policie, forly crafte, byonnelly crueltie, power to do
hurte, moze than eyther Aspis or Basiliscus, ingen-
dyng and doyng all thynges craftely, deceptfully,
gylefully. whych (as Aembrothes and suche sturdy
and stoure hunters beyng full of simulacion & dissi-
mulacion, befoze the Lorde) decepue the chyldren of
lyght, and combye them easely. Hunters go not forth
in euery mans syght, but do theyr matters closely, &
with practyse of gyle & deceyte waxe euery day moze
craftier than other. The chyldren of thys worlde be
lyke crafty hunters, they be mysnamed chyldren of
lyght, they so hate lyght, and so study to do the wor-
kes of darknes. If they were þe chyldre of lyght, they
wolde not loue darkenes. It is no maruayll, þe they
go about to kepe other in darknes seing they be the
selues in darknes, from top to toe ouerwhelmed in
darknes, darker than is þe darknes of hel. wherfore it
is well done in all orders of men, to put a difference
betwene chyldren of lyght, and chyldren of þe worlde,
bycause great deceyte aryseth in takyng the one for
the other. For is it a lytle deceyte, when they that the
common people take for the lyght, go about to take
the sonne and the lyght out of the worlde? But these
be easely knowen, both by the diuersitie of myndes,
and also by theyr armours. For where as þe chyldren
of lyght are thus minded, that they seke theyr aduer-
saries helth, welth, and profite in losse of theyr owne
commodities, and ostymes with þe leopardy of theyr
lyfe: The chyldren of the worlde contrary wyse haue
suche

suche stomakes that they woll soner se them deade,
 that do the good, then susteine any losse of temporal
 thynges. The armoure of the chyliden of lyght, are ^{Armure}
 fyrst the word of God, whych they euer set forth, and ^{of the}
 wyth al diligence put it abroade, that as much as in ^{chylde}
 them lyeth, it may byyng forthe fruite: after this, pa- ^{of liget}
 rience and praper, with the whiche in all aduersities
 the Lorde comforteth them. Other thynges they co-
 mitte to God, vnto whom they leue all reuëgement.
 The armour of the chyliden of the worlde, are some ^{Armure}
 tyme fraudes and deceytes, sointyme lyes & money: ^{of worl}
 By the fyrst, they make theyr dreames, theyr traditi- ^{des chil}
 ons: by the seconde, they stablyshe and confyrme the ^{dren,}
 same, be they neuer so sonde, neuer so agaynst scrip-
 ture, honesty, reason. And if any man withstand the,
 euen wyth these weapons they procure to see hym.
 Thus they bought Chyistes death, the very lyghte
 it selfe: and darkened him after his deth. Thus they
 bye euery day the chyliden of lyght, & obscure them,
 and shall so do vntyll the worlde be at an ende. So
 that it may be euer true, that Chyist sayd. The chyl-
 den of the worlde be wyser in their nation then be
 the chyliden of light. These wordynges pul downe the
 quely sayth whiche worketh by charitie & loue, and
 sette by another saythe, another confidence of theyr
 owne makyng as in pardōs and such trompery: the
 chyliden of lyght contrary. These wordynges sette
 lytle by such workes as God hath prepared for our
 saluacion, but they auauce traditions and workes
 of theyr owne inuencion: the chyliden of lyghte con-
 trary. The wordynges, if they espye profite, ganes
 lucre in any thyng, be it neuer suche a trylle, be it ne-

On the ix. sondaye

uer so dānable, they pzeache it to the people: and defende it wyth toth and nayle. They can, scarce disallowe any abuses of thynges, albeit they be intollerable, lest in disallowynge the abuse, they lose parte of theyr profite. The chyldezen of the light, contrary put all thynges in theyr degre, best highest, next, next, the worst lowest. They extoll thynges necessary, charyt-
an and cōmaunded of God. They pull downe wyl workes sayned by men, and put them in theyr place. The abuses of all thyng they earnestly rebuke. But yet these thynges be so done on both parties, and so they both do gendze, & chyldezen of the worlde shewe themselves wyser than the chyldezen of lyght. Neyther the chyldezen of the worlde be onely wyser, than the chyldezen of lyght, but are also some of them, amonge themselves, much wyser then the other in theyr generation. For albeit, as touching the ende, the generation of them al, is one: yet in this same generation, some of them haue moze craftely ingēdered, than the other of their felowes. For what a thyng was & that ones euery. Cyre, was brought forth in Rome of & chyldezen of this worlde, & yd how much policie it was made it is a wōder to heare. How soon brought forth Canonizations, some Expectations, some pluralities and vniōns, some torquottes, and dispensations, some pardons, and these of wonderfull bartettie, some stationaries, some Jubilaries, some pocularies for dyynkers, some manuaries for handlers of relyques, some pedaries for pilgrimes, some oscularies for kysers: some of them engēdered one, some other such fetures, and euery one in that he deuised, was excellent, politike, wyse, yea so wyse, that tryth theyr

they? wysedome they had almost made all the world
fooles. But yet they that begotte and brought forth
that they? olde auncient purgatorie pycke pource, **I**
meane that whyche was swaged and cooled wyth a
grave freers coule put vpon a deade mans backe, to
the fourth parte of his sinnes, that that was utterly
to be spoyled, and of none other, but of the most pru-
dent lord the byshop of Rome, and of hym as ofte
as him lysted: they, **I** say, that were the wyse fathers
and bzoachers of thys purgatorie, were doubtles, the
wylest of all they? generaciō: and so farre passe both
the chyliden of lyght, and also the rest of they? com-
pany that they bothe are but fooles, yf ye compare
them with these. **I**t was a pleasant deuise, and from
the begynnyng so pzoofytable to þ feyners of it, that
almost, **I** dare boldly saye, there hath bene no empe-
tour that hath gotten moze by taxes and tallages
of the that were alpyue, than these the very and right
begotten sonnes of the worlde gotte by deade men-
nes tributes and gyftes.

But what go I about particularly to recount vnto
you the wonderfull craftes and policies of the chyl-
dren of this worlde? Suerly no tonge, no oracion is
able to expresse them, they be so many and so sondꝝ.
wherfoze my welbeloued frēdes, were it not a right
soule shame for vs Englysh men, for vs, I say, that
pretende vtterly to detest and renounce the fraudes
and policies of the byshope of Rome and of all hys
limmes, and to ensue the true religion of Christ and
whiche counte our selues the chylidren of the lyghte,
were it not. I say a shame ȳ these worlclinges shuld
haue such a foresight, prudence, and wysdom in theyꝝ

At. if.

kynd

On the. ix. fondaye

kynde for thynges transitoie, which be of small ba-
lure and mere vanities, and that we shuld be slacke
and negligent by doyng of oure officies and duties
towards our neighbours to gette vs the rewardes
of euerlastyng lyfe, namely sith euerly one of vs be-
cause of the incertayne teryne of this life ought euer
to be in a redynes and to awaite when the Lorde of
heuen wol say vnto vs as was here sayd to the stu-
ard. Gue accomptes of thy stuardshyppe, for thou
mayst be no lengar stuard. Thys tyme, because it is
both vncertaine to euery man & also shorte, we must
therfoze hasten vs to bestowe our earthly substance
vpon the poze wherby to gette vs a paspozte to eter-
nall lyfe. For so shall it come to passe, that the good
dedes & benefytes whiche other folke haue done, we
shalbe made partakers of, whyl we helpe them with
our goodes. For assuredly he that wyth hys worldly
substance helpeth the prophete I meane him that
setteth forth Chyistes worde, the same shall receiue
the rewarde of the prophete, & shalbe reliued in sem-
blable wyse in the kyngdome of heuen wyth þ good
dedes of the prophete or preacher. And therfoze the
Lorde sayeth here in thys place: Make you frendes
of the Mammon of iniquitie. As who shulde saye:
Se þe ye proude for yourselues in tyme, accordyng
to theremple of this prudent and politike steward.
Get you good frendes of an euell thyng, that whan
at the Lordes commaundement ye shalbe compelled
to departe from thys tente & pavilion of your body,
they may receiue you into euerlasting habitacions.
It is an happy chaunge, whan earthly thynges be
chaunged for heauenly. What thyng is byler, or

Make
you frē-
des of
the wy-
ked mā-
mon.

goeth

goeth further from vertue, than the goodes of thys
 worlde. They are scante at any tyme gotten wyth-
 out fraude, wythout decepte, and crafte, neyther is
 there any other waye of keepyng and augmentynge
 them, than of gettynge them. It is (no doubte) an
 onerouse, and a chargeable possessiō, and in þe meane
 season neyther sure nor longe lastynge. For truely
 they folowe not theyr mayster, whan he departeth
 hence. But wyth these yet maye he bye the thyng
 that is euerlastynge, and that maye do hym good in
 the lyfe to come. So shall it come to passe, that that
 thyng, whiche yf it be layde by, maketh a man wyc-
 ked and subiecte to many cares, the same if it be wel
 bestowed, is become an instrument of the most chri-
 sten ryghtuousnes, whyle both he is releued of hys
 necessities which serueth the gospel, and a rewarde
 retourneth with much gaynes to the gyuer. Wher-
 fore my frendes to conclude, yf we wyl not be lyke
 these chyldezen of the worlde, whom I haue spoken
 of, let vs hartely loue the lyght. let vs walke in the
 lyght and let vs so be the chylde of lyght whyle we
 are in thys worlde, that we may shyne in the worlde
 þis to come byght as the sunne. Let vs accordyng
 to our sauoure Chyistes aduertisement & counsaile
 here, playe the partes of the wyse stwarde. Let vs
 make vs frendes of our money and wordly goodes
 in bestowyng them not vpon pardons as þe byshop
 of Rome teacheth vs, but vpon our pooze and ned-
 yeghbour, to thintente that they may receyue vs
 agayne, whither into theyr owne houses to geue vs
 dyner for dyner, cote for cote, money for money. No
 but into euerlastyng habitaciōs and tabernacles in

On the.x.sondaye.

heauen, there to haue fruition of all celestiaall ioye
wyth the father, sonne, and holy ghoste. To whome
be all honoure, all glozpe, all imperie for euer and
euer. Amen.

The Epistle on the.x.sunday after Trinitie.

The.i.Epistle to the Corin.the.xij.chap.

Thargument

¶ The diuersitie of the gyftes of the holy ghost.

BRethren, ye knowe that ye were Gentyles,
and wente your wayes vnto domme ymages,
euen as ye were led. Wherefore I declare vnto you
that no man speakyng by the spirite of God, desiz-
eth Iesus. Also no man can saye that Iesus is the
Lord, but by the holy ghost. There are diuersities
of gyftes, yet but one spirite. And there are diffe-
rences of administracions, and yet but one Lorde.
And there are diuerse maners of operacions, and
yet but one God whyche worketh all in all. The
gyfte of the spirite is geuen to euery man, to edifie
wythall. For to one is gyuenthorowe the spirite,
the vtraunce of wysdome. To another, is gyuen
the vtraunce of knowledge by the same spirite.
To another is gyuen sayth, by the same spirite. To
another, the gyftes of healing, by the same spirite.
To another power to do myracles. To another,
prophecie. To another, iudgement to discerne spi-
rites. To another, diuerse tonges. To another, the
interpretaciō of tonges. But these al, worketh euen
the selfe same spirite deuidyng to euery man a se-
uerall gyfte, euen as he wyll.

The

The auncient fathers (good people) which ordey-
ned thys Epistle to be redde thys dape in the
churche, thought it (no doubt) ryght necessary, that
there shuld be some certayne tyme appoynted in the
churche, to intreate of the gyftes of the holy ghoſte,
wherwyth he hath adourned & furnyſhed one mem-
ber of the ſame befoze another to thintent that they
whych haue the mo gyftes, shulde the moze labour
and the rather helpe other. And therfoze Chriſt ſayd
to hys diſciples. He that is the greater man of you,
be he the ſeruaunt of thother. The occaſion that mo-
ued ſaynte Paule to wyte theſe thynges of gyftes
ſemeth to be this. The worde of God whan it is pu-
rely and ſyncerely preached, can not be abyde ne ſuf-
fered of the deuell, who is the moſt ſwozne enemy of
the pure word. He commeth therfoze by and by, and
attempteth al the meanes poſſible, eyther vterly to
deſtroye it, or at leaſt waye to blotte it with falſe doc-
trine, as we ſe y^e thyng to haue come to paſſe in our
tyme not wythout greate confuſion. The Apoſtle to
remedye theſe inconueniencies, wyrteth theſe thyng-
es concernynge gyftes, bycauſe that of pryde and
hauyngloze whych is conceyued by great gyftes of
God, ſundrye ſectes and cōtencions, be wont to ryſe.
Yea the deuell hathe no redyer waye to take awaye
gods worde, than to make vs puffed bp wyth pryde
in our learnynge & knowledg, and ſo to ſet vs toge-
ther by the eares, whiche meane alſo the deuell vſed
in the church of the Corinthians, in whych one pur-
ſued another very vnchriſtianly for theyr gyftes.
Some there were whiche deſpyſed the gyftes of the
holy ghoſt, as at this dape there be ſome whych deſ-
pice

The occa-
ſion
of thys
epiſtle.

On the .x. sondaye

pryce the expositions and interpretations of all holy doctours and fathers of the church, leaning only to theyr owne wpt & exposition, some which despise the lyberall sciencies, and good artes, some whiche saye that the knowledge of the tonges do no good in the church. But thys is the straght waye to take away gods woꝝd. For when preachers pea or lay men shal stryue amonges themselves of bayne gloꝝpe: there must the pure woꝝde of God nedes be adulterated & corrupted wpth infinite sectes.

Firste therfoze saynte Paule in thys epistle putteth the Corinthians in remembraunce of the state of theyre former lyfe that they lyued in befoze they came to the knowledge of gods woꝝde. For there is surely no argument eether greater or stronger to step men from taking pryde of theyr gistes, than is this, to put them in mynde of theyr former state and conuersation that they were in, whyle they were oute of grace & walked in blindnes and ydolatrie. For what other thyng we were, befoze the knowledge of gods woꝝde, than wycked paynys and ydolaters: from whych inconueniencies and euels, whan we are deliuered by grace, I praye you what occasion doeth now remayne for vs to be proude. In that we be turned of wycked paynys into christians, it is not our meryste. Furthermoze where as of ydolaters we be made the true worshypers of God, neyther can we ascrybe thys to oure owne powers. That we haue gyftes now beyng vnder the Gospell, by whose benefite commeth it. Surely not by our owne merite. By whose than. By the bountifulnes and benefyte of the holy goost. What gloriacion than remaineth vnto

unto vs: Forsothe thys, that we maye saue we were
 wycked panyms, woꝝhyppers of ydols, & eneyms
 of God, but nowe thꝛough þe grace & fauour of God
 we be delyuered from so great euels. Alsoe þe woꝛlde
 it wolde seme a great foly & madnes, a man to gloꝝy
 and boast in other mens benefites. But what a grea
 ter foly and madnes is it, as the Coꝛinthians dyd,
 to gloꝝye in the gyftes of God, whyche do chaunce
 unto men of mere grace, and þe but onely for a tyme
 of thys lyfe: Assuredly my frendes the chiefe arro-
 gancie inflacion oꝝ puffynge vp wyth pryde whyche
 some men vpon theyꝝ synguler gyftes at thys daye
 haue, spꝛyngeth pꝛincipally herby, that they cōsyder
 not what they were befoze the openyng and reuela-
 tion of the gospel. Hetherto pertayneth the sayeng
 of Paule in the. viij. chapter of the fyrst epistle to the
 Coꝛinthians. Scientia inflat. Knowledge maketh a
 man swell in pryde, as who shulde saue: When men
 knowe that they be no longer vnder the condemna-
 tion of the lawe but in the state of grace, thys know
 ledge, namely if it be not rightly vnderstanded, ma-
 keth many men pꝛoude, arrogant, puffed vp, negli-
 gent, slacke in the office of charitie, and ouermuch
 spirituall, whych oftentymes wyth great contempte
 of other do gloꝝy of theyꝝ gyftes and take a pryde in
 them. But agaynste thys inflacion and pryde (as I
 haue sayde) there is remedy moze souerayne for vs,
 then often to cal agayne to our remembraunce our pꝛi-
 stine and foꝛmer state of lyfe, which thyng thapostle
 Paule befoze the rest of the Apostles doth mosse di-
 ligently in all hys epistles & namely in thys epistle.
 To thys agreeth that whych he sayeth in the fourth

The cau-
 se of arro-
 gancie in
 gospellers

Scientia
 inflat.

On the .x. sondaye

Leo. **liij** chapter of thys epistle. What haste thou, that thou hast not receyued the same befoze? And yf thou hast receyued it, why doest thou bragge?

Secondely we be here taught who is the chiefe authour and cause of these gyftes, that is to say, the holy ghost and what is hys p[ri]ncipal office and the greatest gyft of al, that is to saye to endow vs with the knowlege of Ch[ri]st, out of which gyfte the other sp[eci]all gyftes do flowe none otherwys then out of a quicke sp[ry]nge. For Ch[ri]ste beyng knowne and app[re]hended by a lyuely fayth, whiche fayth is euer in a redynesse whan occasiō serueth, to worke by charitie and to fructifie, is the cause that we receiue the holy ghoste and all hys gyftes, acco[rd]yng to the sa-

Psalme.
lxxvj.

ying of the p[ro]phete. When he ascended vp to heuen, he led captiuitie a prisoner, and gaue giftes to men. Thys assencion is yet daylye accomplished in vs, when by the ayde of the holyghost we knowe Ch[ri]st and take holde of hym by lyuely fayth, who beyng knowne & app[re]hended, sendeth vnto vs. moze abundantly the holy ghost, and endoweth vs with giftes. To saye then that Ch[ri]ste is the Lorde, is the verie gyft of the holy ghoste wherupon all the reste of the gyftes be fouled & layde, as appeareth by the verse of the psalme aboue remembred: Ascendit in altum captiuā duxit captiuitatē, dedit dona hominibus. And surely, who soeuer hath thys gyfte of the holy ghoste, that he can saye Ch[ri]ste to be the Lorde, may sone be made also partaker of the other gyftes. But he that desieth Ch[ri]st, he c[al]leth Ch[ri]st Anathema he can be partaker of no gyftes of the holie ghoste. They call Ch[ri]ste Anathema, whyche denye hym to
be

be Lord, whyche thyng is as muche to saye, as to denye hym to be the sauiour of the worlde, whyche hath ouercome death, and whyche nowe wyth great power raygneth ouer synne, death, and the deuell.

It is also to denye Christ to be our iustice, sanctification, and redempcion, who furthermoze lyke a most valiaunt Lord protecteth, defendeth, and saueth vs from all euels. Anathema is a Greke worde & signifyeth a layeng a syde or separacon of gyftes which were offred vp to goddes and whyche was lawfull for no man to remoue out of theyr place. Euen so do hypocrytes set aparte Christe, and vse not hym, but the workes of theyr owne inuencion, to such hypocrites Christ is Anathema, that is to saye, a cast awaye a thyng accursed, abhored, and detested as in lyke wyse the Iues by Anathema do signifye an execration or cursyng, as saynt Hierome also wytnelleth.

Anathe-
ma what
it is.

Hierom

Chydly the apostle doth here teache vs the final vse and ende of all gyftes, whych is vnitie and concord, so that we must knowe, that the holy ghost as he is one, so he gyueth his gyftes to men to the vnitie and edificacion of the churche and not that men shulde after a contencious and vncharitable sorte be proude and glozie of theyr gyftes & talentes that God hath endowed them wyth. These men preache rather for bayne glozie and to wynde them prayse of men, than to edefye the christen flocke. Wherefore they haue theyr mede and rewarde. Let vs then my welbeloued brethren, cease of all such contencious & vncharitable boastyng & despyng of others that haue not the knowledge which we haue. If they of-

sk.ij.

them

On the.x.sondaye

them betwene them and vs, and not rayle, triumphe
detracte nor defaine them wyth vnsempnge names.
Let vs call to mynde what we were oure selues and
what we be of oure selues. Lette vs remember that
what soeuer we haue, the same we haue recepued of
gods grace and not of owne pproper powers. Thus
doynge, we shal edifye our bryethzen and systerne, we
shall declare, that we be in dede the persons that we
be named, that is to saye, chrysten men and women,
solowers of Chyiste, and fynally inheritous of
euerlastynge blesse prepared for vs by the
father of heauen. To whome be all
glozpe and prayse worlde
wythout ende.

A M E N.

The gospel on the.x.sondaye after Trinitie.

The.xix.chapter of Luke.

Thargument.

The punishment of such as despise goddes
worde and how Chyist casteth out byers and sel
lers in the temple.

WHan Iesus drewe nyghe to Ierusalem, he be-
helde the cytie and wepte on it, sayenge: Yf
thou knew the thynges which belonge to thy peace
in thys thy daye, thou woldest take hede. But nowe
are they hydde from thyne eyes. For the dayes shal
come vpon the that thyne enemyes also shall caste
a banke aboute the, and compasse the rounde, and
kepe the in, on euery syde, and make the euen wyth
the grounde, and thy chyldren whyche are in the.
And they shall not leaue in the one stone vpon an
other

after Trinitie.

fol. Cxxxj.

other, bycause thou knowest not the tyme of thy visitacion. And he went into the temple, and began to caste out them that sould therin, and them that bought, sayeng vnto them: It is written, my house ^{Eia i lvi} is the house of prayer: but ye haue made it a den of ^{Hier. vii} theues: And he taught dayly in the temple.

A sermon vpon thys Gospell.

M welbeloued frendes in Christ ye shal vnderstand ꝑ God is right good and much merciful towarde vs. Father of mercye and god of all consolation is he as saynt Paule sayeth. And yet for all that we muste take good hede, that we do not abuse the hygh benefyte and cominoditie of hys mercifulnes & goodnes as they of Ierusalē hath done, lyke as in thys storpe we rede. We se how Iesus Chyste was come for to byng them grace for to teache and to saue them, and they haue refused him. It was for that cause only that he wepte whan he dyd beholde the cytie as is now made mencion in the gospell. And in that ꝑ he hath wepte he hathe well shewed that he wold not couet the deathe nor the damnation of the sinner. He did not wepe for the ruine and fall that he knew shuld ensue of the sayre houses, of the towers, and great edificies and buyldynges, but he betwailed the losse, the ruine, and damnation of the people. He sayde O Ierusalem yf thou dyddest knowe the thynges that belonge vnto thy peace euen in thys thy daye, thou woldest take hede. As yf he had sayd, yf thou knewest thy mysery, & the confusion, & desolation whych is to come to the, and specially yf thou dyddest knowe it in these dayes whan I am descen-

Bk. iij. Ded

On the .x. sondaye

ded from heauē for to make thy peace with God my
father and get the remysyon of thy synnes, yf thou
(I saie) dyddest knowe it: thou shuldest haue good
cause for to wepe wth me. But nowe al this is byd
den from the, thou fearest nothyng for by cause that
thou carest for nothyng. But the dayes shal come in
the and thyn enemyes shal enuiron the wth bul-
warkes. &c. Now my frendes by desolacion and con-
fusion tempoꝝal of them of Ierusalem which wolde
not beleue nor receyue Iesu Chyist, is figured & spi-
rituall confusion which shal come vnto them which
yet wyl not receyue hym nor folowe him and which
make resystence agaynst hym & hys gospel of whom
the nombꝛe is greate. For whom also Iesus Chyiste
knowyng theyꝝ distruction that was to come hatte
wept. Those which thynke to be saued by any other
meanes then by hym and whych haue theyꝝ fayth &
theyꝝ hope in any other then in hym and by him, su-
rely they haue not yet receyued hym, and euell shal
come vnto them. For God alone is the obiecte of the
fayth, hope, and charitie of chrysten men. Then folo-
weth that after he was arryued there, he entred into
the temple and dꝛoue out of it the byers and sellers.
God (yf hys pleasure were) I hertely beseeche hym to
vysite agayne hys holy temple I meane the church
of chrysten men and women and the house of prayer
where as he alonly ought to be serued and worshipp-
ped by hys subiectes in spirite and veritie. And that
it wolde please hym to caste out those whych shal be
founde byers and sellers by simonye and couetous-
nes and that wyl resyst hys moste holy and sacred
woꝛde and that wyl let that the seruice of god in spi-

Ioh, iiii

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rite and heritie be not accomplished accordynge as
he wolde by hys ryghte holp worde and ordinaunce
to be serued and honoured. Vnto hym be all glozpe
and honoure in infinita secula. Amen.

The Epistle on the .xj. sonday after Trinitie.

The .i. epistle to the Corin. the .xv. chapter

Thargument.

OThe resurrection of the deade.

BRethren, as perteynyng to the Gospel whyche
I preached vnto you, whyche ye haue also ac-
cepted, and in the which ye continue, by the which
also ye are saued: I do you to wete, after what ma-
ner I preached vnto you, yf ye kepe it, excepte ye
haue beleued in vayne. For fyrst of all I delyuered
vnto you, that whych I receyued: howe that Christ
dyled for our sinnes, agreing to the scriptures: And
that he was buried, and that he arose agayne the
thyrde daye accordyng to the scriptures: and that
he was sene of Cephas, than of the twelue. After
that was he sene of mo then fyue hundred brethren
at once: of whyche many remayne vnto thys daye,
and many are fallen a slepe. After that appeared he
to Iames, then to all the apostles. And last of all he
was seene of me, as of one that was borne oute of
due tyme. For I am the lest of the Apostles, whiche
am not worthy to be called an Apostle, bycause I
persecuted the congregacion of God. But by the
grace of god, I am that I am. And hys grace which
is in me, was not in vayne.

The

On the .xi. soday

The thyng good people wherfoze saynt Paule
beyng in thys worlde toke moſte thought for,
and the which he had moſte at hys harte nexte Jeſu
Chriſte, was for to knowe howe every churche ſhoulde
gouerne and entertayne themſelues in the Goſpell
of Jeſu Chriſt, to thintent that if peraduenture any
went out of the waye of trouthe, he ſhoulde be forth
with redreſſed as ſpecially he doth ſhewe in þe epiſtle
of thys daye. He admonyſheth and reduceth in me-
mozy vnto the Cozinthians principally two thynges
on the which all the fayth and al the aſſuraunce and
hope of chriſten men is founded. The fyrſte is that
Jeſus Chriſt is deade for our ſynnes. It is a worde
whych ought well to be impynted in the hartes of
chriſten people, or els one ought not noz is not wor-
thy to be called chriſtened. Jeſus Chriſt is deade for
our ſynnes (ſayeth ſaynt Paul) Then we be no moze
in dette for our ſynnes ſyth that Jeſus Chriſt hath
ſatiſfied and payde for vs. Noz alſo we ought no
moze to ſerue vnto ſynne ſeyng that by hys deathe
he hath wylled to cauſe ſynne to dye in vs yf ſo be
we beleue ſtedfaſtely in hym. The ſeconde thyng
whych he reduceth in memozy vnto the Cozinthians
and to vs, is that Jeſus Chriſt hath ben buried and
is ryſen to lyfe agayne. Thys is it where on þe hope
of the chriſten people ought to be founded. For if the
heade be ryſen agayne to lyfe in triumphe & gloze,
in lyke caſe ſhall the membres ryſe agayne. They
ſhall ryſe agayne vnto grace and vnto ſpiritual lyfe
in thys worlde and vnto gloze and lyfe eternall in
the other. As ſaynt Ihon ſayeth in hys Apocalyps.

Apo.xx

Happy ſhal they be and holy is he which hath parte

in þ̄ fyrst resurrectiō, the secōde death hath no power
ouer them. Some false preachers wolde haue tour-
ned the Corinthians from the sayd fayth & for thys
cause dothe saynt Paule warne them so busely, say-
eng: My bʒethʒen I do you to vnderstand and I do
reduce to your memoʒy the good newes whyche I
haue preached vnto you I meane the gospell which
ye haue receiued by fayth to þ̄ whych ye haue stayed
your selues and by the whych ye shalbe saued if you
folow it. I let you to wyt for what reason & in what
fashyon I haue preached it vnto you yf ye haue re-
membʒaunce thereof, yea yf ye haue not beleued in
bap̄tie. fʒyste that whyche I haue receyued of God
whyche hath bene to me disclosed. What Chʒiste is
deade for our synnes accoʒdyng as it is wyrtten as
it hath bene sayde befoze & wyrtte by the prophetes.
Then he sayeth he hath bene buryed and is rysen a-
gayne to lyfe. And for to confirme the same þ̄ moze,
he sayeth moze ouer, that Iesus Chʒist after hys re-
surrection hath bene sene by Peter and after by the
apostles and sythin hath bene sene by .v. hūdzeth
bʒethʒen beyng together. As yf he had sayde: You
ought to be well assured of thys for asmuch as these
mysteries haue not bene shewed vnto me alone, but
the holy wytynges doth wytnesse þ̄ same. And also
they vnto whom he hath appeared after hys resur-
rection which be of greate nombʒe. Certes who soe-
uer lefeth the hope of resurrection, the same also le-
feth all spirituall consolacion and comfozte. Then
after he commeth to speake (in a great humilitie) of
the grace which Iesus Chʒist hath gyuen him. And
after all (he sayeth) he hath bene sene by me, he hath

On the .xj. sondaye

appeared vnto me whyche am as an abortiue creature. For I am the least of the Apostles whyche am not worthy to be called an apostle, for I haue persecuted y church of God, but I am that I am, apostle amoung the Gentyls in sayth and in trouth. I am that that I am not by my workes, not by my merites, but by the grace of God. And hys grace (sayeth he) hath not bene ydle in me. As yf he wolde saye: I haue not hyd the talent of golde whych my mayster & lord Iesu Chyriste toke me to bestowe, but I haue made it to gayne moze thā any other. I haue laboured moze aboundauntly then they all. But not I yet but the grace of God which is in me. Saynt Paule in speakynge of hys owne person and of hys grace whyche he receyued of God speaketh vnto vs teachyng vs by hys exemple that we ought to presume nothing of our selues but to yelde al vnto God and vnderstande that all cometh from hym. The ecclesiastes sayeth speakyng of the See. The waters returne vnto the place from whence they come forth to thende that they may runne agayne. In lyke manner we must sende agayne and knowlege God to be all grace to thende that he maye alwayes augment it vnto vs vnto the tyme that we maye come wyth hym into hys glozre for to prayse hym, exalte hym, and perpetually to glorifie hym. Amen.

The gospel on the .xi. sondaye after Trinitie.

The .xviij. chapter of Luke.

Thargument.

The parable of the Pharise and Publicane.

Iesus put forth this parable vnto certayne which trusted in themselves that they were perfite, and despyfed

despised other. Two men went vp into the temple to praye: the one a Pharise and the other a Publicane. The pharise stode and prayed thus wyth himselfe: God I thanke the, that I am not as other men are, extorsioners, vniust, aduoutrers, or as thys publicane. I fast twyse in the weke. I gyue tyth of all that I possesse. And the publicane standyng as farre of, wolde not lyfte vp his eyes to heuen, but smote vpon hys brest, sayenge: God be merciful to me a synner: I tell you: thys man departed home to hys house iustified, more thā the other. For euery one that exalteth himselfe, shalbe brought lowe: And he that humbleth hymselfe shalbe exalted.

My frendes and bꝛethzen in our sauour Christ Iesu, I do you well to vnderstande, that there was somtyme amonges the Iues and is yet at this day amonges christen folke a certayne pharisaicall kynde of iuste or ryghtuous persons, whych haue theyr confidēce and trust in theyr owne woꝝkes, and whych pꝛesumptuously seke to themselves laude & pꝛayse of iustice therby, where as afoꝛe God as wit- Psalm, netheth the pꝛophete there is no ryghtuous persone. xiiij. Neither dyd they only stande folishly in theyr owne conceptes and pleased well themselves, but also in comparisō of themselves they dyspꝛaysed and also despysed others as synfulle and woꝛldly persones, where as in very dede the humblenes and modestie of suche as be synners and the condēnation of themselves wyth request of mercy is muche moze regarded and is moze acceptable to God, than is þe pꝛoud and arrogant woꝝkyng of such pharisaical persōs.

On the.xi. sondaye

Origine

wherfoze against such pharisaical righteous folke
and for the comfort of such sinners as displease them
selues and be hartely sorry for theyr misordered lyfe
of saulour and Lorde Iesus Christe dyd propoune
this parable of similitude vnto the Iues & by them
to all the worlde. It befell so (sayeth Christ) that two
certayne persons wente vnto the temple of church
for to praye, the one was a Pharisee (that is to saye
one that diuideth hymselfe as better from the multi-
tude & comon sorte of men, accordyng to Origenes
interpretacion) the other was a publicane, that is to
saye, a customer, a gatherer of toll or tribute, or such
other common officer deputed for such purposes.
The pharisee standyng nye to the hygh altare, as
one that thought hymselfe worthy to talke presently
wyth God, thus began to praye wyth hymselfe. God
I thanke the, that I am not lyke to the rest of folke,
whych lyue by rauyne, pylage, and extorcion, which
do increase theyr substance by fraude and craft,
whych defyle other mens beddes wyth aduourtyse,
or finally whych bearyng any sklauderouse rowme
or office do pylle and poll the people of God or holy
church, as is this publicane, this tribute gatherer,
this collectour. I am not riottouse and sumptuous
in my fare and apparell, as is the comon sorte of
people, I fast twyse a weke, and in somuch defraude
I noman, that also I distribute the tenth parte of
my goodes vpon the poore people. This was the
prayer of the swellinge and proude pharisee, whiche
albeit he reaped of hymselfe the trouth and than-
ked God: yet he displeased the eyes of God euen by-
cause he pleased hymselfe, flatteryng hymselfe, and
beyng

beyng contumelious agaynst hys neyghbour. On
 the contrarpe, the publicane altogether displeasyng
 hymselfe for the knowledge of hys synnes stode a
 great waye of from the aultare, beyng so ashamed
 of hymselfe and penitent, that he durst not ones lyft
 up hys eyen to heauen but strake hys brest, sayeng:
 Deus propitius esto mihi peccatori. That is to say,
 God, be thou merciefull vnto me a synner. The pha-
 rise thought it ynoughe to geue God thanks, sup-
 posyng that he lacked nothyng, that shulde be re-
 quisyte vnto perfect holynes, and therfore he con-
 fessed no offenses, wheras in very dede euen in hys
 selfe prayers he synned moost greuousslye in that he
 boasted of hymselfe and despyled the penitent per-
 sone, beyng an arrogant prayser of hymselfe and a
 easie accuser of hys neyghbour. Contrarpe, the pu-
 blicane made no rehersall at all of hys good dedes.
 Only acknowlegynge and confessynge hys naugh-
 tynges, he knocketh hys brest, condemnynge hymselfe
 and humbly beggynge grace and pardon of hys of-
 fences. My frendes, woll ye knowe the conclusion
 and ende of thys sondrye and dyuerse prayer. That
 same publicane, whych came a sinner into þ church,
 by Chyistes owne sentence and determination went
 home in the syght of God moze iust and ryghtuous
 than that pharise, whyche thought hymselfe moost
 ryghtuous. For assuredly whosoever auunceth
 hymselfe wyth hymselfe, shalbe defected & cast downe
 in the eyen of God. And who soever defecteth and
 casteth himself downe wyth hymselfe, shalbe hygh in
 the eyen of god. By thys parable then (good people)
 let vs lerne to humble and lowly our selues. Let vs

Al. iij.

lerne

On the. xi. sondaye

lerne, whan we be out of Gods fauoure for the hyn-
noulnes of our synnes, by due penaunce to reconcile
our selues agayne and to purchase remission of the
same. I call penaunce (accoording to saynt Austines
Austine definicion) a dayly payne and greue of the good and
lowly chystians wherin we knocke our brestes, say-
Mat. vi. eng: Forgyue vs our trespasses as we forgyue them
that trespasse agaynst vs. And by these wordes (say-
eth saynt Austine) humblynge our soules we cease
not after a maner to do dayly penaunce. But it is to
be feared, lest many of vs playe rather the pharisees
parte, thynkyng our selues hyghly in gods fauour
and in the meane season despyssyng our neighbours
whych by theyr humble submission and penitent her-
tes shall get vp befoze vs. Heauen is gyuen not to
such as iustifie themselves by their owne dedes, but
to such as mekely and penitently cal for mercy, par-
don, and grace wherby they may afterwarde worke
that may be pleasaunt in Gods syght. Who wol su-
rely in heauen crowne them wyth glozpe immortall.
To whom be honour and prayse for euer and euer.
Amen.

The Epistle on the. xij. sonday after Trinitie.

The. ij. Epistle to the Corin. the. iij. chap.

Thargument

¶ The ministracion of the gospel is here prayled.

B Rethren, such trust haue we thorow Christ to
God warde, not that we are sufficient of oure
selues to thynke any thyng, as of oure selues: but
yf we be able vnto any thyng the same commeth
of God, whyche hath made vs able to minister the

newe

newe testament, not of the letter, but of the spirite. For the letter kylleth, but the spirite gyueth lyfe. Yf the ministracion of deathe thorowe the letters figured in stones, was glorious, so that the chyl- dren of Israel coulden not beholde the face of Mo- ses, for the glory of his couēnaunce (which glory is done awaye) why shall not the ministracion of the spirite be muche more glorious? For yf the mi- nistrynge of condemnation be gloryous: muche more dothe the ministracion of ryghteousnes ex- cede in glory.

For bycause that saint Paule welbeloued brythre in our sauntour Chyriste had a lytle before the be- gynnynge of the Epistle of thys day praysed the Co- rinthians sayeng vnto them that they were his epi- stle in Jesu Chyriste in as muche as they had recey- ued hys gospell and had wytten and imprinted his sayth in theyr hartes by hys administracion & prea- chynge, ministred by vs (sayeth he) not wytten wyth ynke but by the spirite of the lyuynge God, not writ- ten in tables of stone as those that Moses had, but in tables of fleshe in the harte: therfore to thintent to gyue them none occasion that they shulde waxe ther- wyth proude and to hope and glorie in themselues and not in God, and also for to holde them in humi- litie vnder the sauegarde of God: saynt Paule say- eth: we haue truely such hope in God by Chyrist not that we are sufficient of our selues. &c. As yf he had sayde. Thys & I say, I do not speake it arrogantly, presumynge of myne owne wytte, but I haue suche hope in God by Jesu Chyrist, that thys that I say, is true

On the. xij. .sonday

true, and shal abyde true. I do not say it of my selfe,
as of my selfe, for we be not sufficient to thynke any
thyng of our selues, as of our selues, but our suffi-
cientnes, and all that whych we may thynke, speake
and do, touching goodnes, comineth and dependeth
from God, whiche is begynnynge, in yddes, and ende
of all goodnes. The whych hathe made vs and gy-
uen vs power to be ministers and preachers of the
newe testament, of the newe and good promyses
whych are by Iesu Christ. He hath gyuen vs autho-
ritie and commission to be a preacher, not of the let-
ter, but of þe spirite, for the letter sayeth saynt Paule
killeth the soule, and the spirite doth quyen it. We
ought here to note well the difference that there is
to preache the letter and the spirite. For vnto þe tyme
that the lyuely worde of god be by feruent sayth ro-
ted in our hartes, vnto the tyme I say that we serue
God nomore wyth euell wyl, but ioyfully and frely,
what studie or lections soeuer we take, yea yf we
knewe the olde and newe testament by rote of harte:
yet folowe we the letter. But the spirite of God, the
spirite of scripture, the spirite of the which S. Paul
speaketh of here, is out of feare, it serueth in libertie
For where the spirite of the Lord is, there is lybertie
and fredome. Saynt Paule nowe after that he bare
the lyght of God I meane the worde of Iesu Christ
beyng desyrous and wyllynge, not to hyde it vnder
a bushell, but exaltnge it and settnge it vp to be
bytred and praysed of angels and of men: comineth
to compare the eternall gospel vnto the transytorie
lawe of Moyses. He calleth the lawe of Moyses the ex-
ecutynge or administracion of death and damnation.

Not

Not but that the lawe is good and holy, yf it be bled lawfully: but for bycause the Iues haue abused it to theyr damnation. And for the same cause, by occasiō it is called administracion of death. He sayeth than of the administration of death, that is to saye, yf the auncient lawe was deliuered and gyuen in lyght in puissaunce and glozy: what shall the lawe of the gospel be which is the administracion of the spirite, of lyfe, and of iustice. But forasmuche as diuerse heretikes and vnlearned persones haue mysunderstanded thys wytyng of saynt Paule in this place: therfore I thinke it not amys bresly to make a faythfull reaporthe vnto you of saynte Austines wordes concernynge the interpretacion of this place. Thus he wyrteth in hys seconde boke agaynste the aduersary of the lawe and prophetes.

The lawe albeit it be holy, iuste, and good, yet it byngeth death to the transgressours and breakers therof, whom the grace of God helpeth not to fulfyl the iustice of the lawe. For it behoued, that in y^e olde testamente a lawe shulde be layde vpon the proude and stubbozne Iues and on suche as trusted vpon the power of theyr owne wyll, which lawe shuld not gyue them rightuousnes, but shuld comaunde vnto them ryghtuousnes, and so beyng wrapped and intangled wyth the death for transgression, that they myght fle to grace, which grace not only comaundeth but also helpeth, this grace in the newe testament is treuate and opened vnto vs. And of thys occasion do these blasphemours of Gods worde thynke, that the lawe was nought which was gyuen by Moyses, bycause it is called the ministracion of death fygu-

the wordes of S
Austine

On the. xij. sonday

red in stony letters. They consyder not that it was
so called bycause of them whyche thoughte by theyr
owne free wpll to satisfy the lawe & not holpen with
the spirite of grace were holden gyltpe of transgres-
sion vnder the letter of the same lawe. For assuredly
the transgression or bzeakpng of the lawe shuld not
be euell: onles the law it selfe were good. What mar-
uayle is it than, yf it be called the ministracion of
death, where the letter kylleth in prohibitynge euell
whiche is done, and in commaundyng good whiche
is not done, and on the contrary syde that the other
is called the ministracion of the spirite whych quye-
keneth, that we mought ryse from the death of pre-
uarication and rede, not gyltpe, in tables ryghtuous-
nes, but beyng free, might haue it in our hertes and
maners, that is to saye, the newe testament, differ-
tyng from the olde, in asmuch as in the one, the old
man is hedged in wpth the straytes of feare, but in
the other the new man walketh at large in the wyde-
nes of charitie. For the prohibition of sinne, bycause
it is a lawe, vndoubtedly increaseth the despyze of sin-
nyng, whyche is not quenched but by the contrary
despyze of doyng well, where sayth wozketh by loue.
Hetherunto I haue repozted the wordes of S. Au-
stine, whych doth ful well expounde and declare, vn-
to vs the sentence & meanyng of the Apostle Paule
in this epistle, whose only mynde and purpose is to
prouoke vs to loue, esteeme, and folowe the holy and
syncere gospel, by the which the holy ghoist is gyue
vnto vs, and by p̄ whych we be newly bozne agayne
and lpyng in spirite or goost and no moze after a
fleshy softe, God gyue vs the grace that it maye be
Med

after Trinite.

Fol.cxxxvliij.

Gedde ouer all the worlde, as the foure floudde of
paradyse, as a see flowynge, as floudde rpyng in
lyfe eternal, that euery body may drinke plentefully
of eternall lyfe, to this ende & purpose that we mape
al together prayse and glorifye God euerlastyngly,
by our Lorde Jesu Chyist. To whom be al honoure.
Amen.

The Gospel on the .xij. sonday after Trinite.

The .vij. Chapter of Marke.

Thargument.

¶ The healyng of the deafe and dombe man.

Iesus departed agayne from the coastes of Tyre
and Sidon, and came vnto the see of Galile tho-
rowe the myddes of the coastes of the ten cyties.
And they broughte vnto hym one that was deaffe
and hadde an impediment in hys speache, and they
prayed hym to put hys hande vpon hym. And whā
he had taken hym aside from the people, he put his
fingers into hys eares, and dyd spyt, and touched
his tonge, and loked vp to heauen, and syghed, and
sayd vnto hym: Ephata, that is to saye, be opened.
And strayght waye hys eares were opened, and the
strynge of hys tonge was loused, and spake plaine.
And he commaunded them that they shulde tel no
man. But the more he forbad them, so muche the
more a great deale they published, sayeng: he hath
done all thynges wel, he hath made both the deafe
to heare, and the dombe to speake.

The Gospell redde in the church thys day good
chrysten people teacheth vs, that after that our

¶ M. ij.

sauiour

On the.xij. sondaye

sauiour Christ had priuely stolen away out of Iewry and had amonges the Tyrians, Sidonians, and Cananites secretly solwen there the seide of his holy worde, he reflected hys iourney, and came agayne to the lake of Galilee, takynge in hys waye the region of Decapoly, where befoze that tyme he had healed a man possessed of a deuell. Whan he was come hither, they brought vnto hym a ryght myserable spectacle, that is to saye, a man both deafe and dombe, for he muste nedes be dombe, whyche is of nature deafe. But he is moze myserably deafe, whych hath no mete eares to heare gods word, he is worse dobe, whych hath no tonge to confesse hys sylthynes and gods mercy. By hearynge of the sayth, is the begynnyng of health and saluacion, and by confession of the mouth is the perfection of helth. The Iues, albeit they dayly herde Jesus speakyng, yet hearynge they herde not, for asmuch as accordyng to the example of the serpent called the Aspyk whyche stoppeth her eares agaynst the voyce of the wyse inchaunter, they wolde not beleue such thynges as they herde, And therfoze they had a tonge to backbyte and detracte, but they had no tōge to the hollsome professiō of faith. But what shal this sely poze man do, which hath no tonge wherewith he maye craue hys soule helth of the Lorde, whyche hath no eares wherby he maye perceyue the voyce of Jesus whyche is wonte to rayse euen the deade to lyfe. They that had tonges and eares do helpe the sely mā, they byrnye him to Jesus. They besech hym of hys tender mercy, that he wold vouchsaue to laye hys hande vpon hym. Thus it pleaseth the mooste mercyfull Lorde, that

The
propertie
of the
Aspyke,

euen

euen other mens sayth Shuld helpe synners. In lyke
 wyse the hethen person whych is about to leaue his
 hethen lyfe & to become chystianed in which state he
 is called of þe aũcient fathers of þe church catechume
 nus is brought to Iesus, he hath synnted to do euell,
 he hath synnted to speake euell, but he hath not yet ler
 ned to do wel he hath not yet lerned to cõfesse þe good
 nes of þe gospel. For how cā he do this, yf Iesus laye
 not his hāde vpon him? Men labour in bayne, onles
 the secrete power and vertue of Chyrist be put therto
 It was an easly thyng for the Lorde, euen wyth the
 bare worde of hys mouth, to gyue helth to the deafe
 and dombe man, but thys foyme of thynges is pur
 posed and set forth vnto vs. For lyke as for þe moost
 parte, it is a parable, that Chyrist speaketh: so often
 tymes it is a parable, þe he doth. He toke the man by
 the hande, & led him asyde frō the multitude of peo
 ple. He is saufe, whom Iesus taketh vpon whō he lea
 deth away from the hurley burly of thys worlde. He
 put his synngers into his eares, and with his spyttel
 touched hys tonge. Assuredly, my frendes, helth and
 saluacion is then at hand, whan our sauitour Chyrist
 Iesus, by the vertue of his spirite, whych is the syn
 ger of God, vouchsaueth to touch the eares of oure
 mynde, and as often as wyth the spyttell of the hea
 uenly wysedome, whych is hymselfe, commynge out
 from þe mouth of the father aboue, he vouchsaueth
 to touche the tonge of oure mynde, to thintent that
 those thynges might sauour vnto vs, which belōge
 to God and be godly. For wythout thys humour is
 made no taste, & mans spyttell, yf it be infected, hath
 a puerse iudgement. Thys spyttell not onely lou-

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On the .xij. sondaye

seth the tonge, but also openeth the euen of him, that is bozne blynde, as often as, beynge myxed wth earth it be layde vpon the eyes, whereas on the contrarie syde, the spittel of philosophers and of pharisees, do rather put out the eyes. The same thyng in maner do also the teachers of the gospel. They take men and leade them awaye from the multitude, whā out of the broad way, wherin the moost parte of people do walke into theyr owne damnacion, they cal them backe and bynge them agayne to the felowshipp of the lytle flocke. They put theyr fyngers into theyr eares, whan by callinge them awaye from the vanities of thys worlde, they sturre them to receyue the heavenly doctrine. They laye spittell vpon theyr tonges, whan they exhorte them to profess the Euangelicall fayth, they laye theyr handes vpon them, whā they gyue the holy goost to suche as be baptyfed, by whome theyr synnes be wyped awaye, and innocencie is conferred. But all these thynges the curate or byshop doth outwardlye in bayne, yf Christe worke not within and sende out hys godly vertue fro heauen. Of thys thyng Christe Iesus, wyllynge to declare vnto vs as it were a certayne ymage or token, after he had taken the man vnto hym, after he had put hys fyngers into hys eares and had spytte on hys tonge: he lyfted vp hys euen to heuen & syghed. Thys syghyng was no mystrustinge, but a bewaylynge of mans myseery & calamitie. For what thinge can be moze myserable, than they, whych haue eares of theyr minde so encombred and occupied with earthly lustes, that they can not heare the worde of God: and which haue theyr tonge so entangled and infected

why
Christ
syghed.

infected wth vici^{ous} affecti^ōs, that they sauer not
of heauenly thynges, that they be dombe to confesse
they^r naughtyness, dombe to au^aunce gods mercie
wherfo^re the syghynge of Iesus admonyssheth vs
what we were, and hys lokynge vp to heauen plac-
keth alwaye desperation, declarynge from whence
helpe commeth vnto vs, & also whome we be bound
to thanke, that wheras befo^re we had our eares opeⁿ
to detraction, backbytynge, to rybaudrye and foule
wordes, to foolyshe fables, to pharisaicall doctrine,
to vayne philosophie, to the suggesti^ōs of the deuyl:
we haue them now open to receyue the heuenly doc-
trine of the gospel, and wheras befo^re we had oure
i^oge so infected wth the spytel of fleshy, that y^e deli-
cate foode of the gospel was loothed of vs, so boude
wth the bondes of Sathan, that we cou^ld neyther
confesse our owne synnes, no^r yet au^aunce the glo^rie
of god: we now confesse, that of oure owne merites
we deserue nothyng but hell; and that it commeth
holly of gods goodnes, that we be chosen to the na-
me and inheritaunce of the chyldren of god. Wher-
fo^re in lyke wyse doth euery good curate and p^reste
betw^ayle rather then rage vpon mens synnes, he is
rather so^rry than angrye, neyther doth he arrogant-
ly calynge to hymselfe the power of assolynge, but
he loketh vp to heauen, confessyng and re^ctifyng,
that all that euer is done throughe the rytes of holy
sacramentes, is done by gods vertue, and not mans
power. It foloweth in the texte, that Iesus sayd vn-
to hym: Ephata, that is to say, be opened. And forth
wth the vertue folowed y^e wo^rde. For strayght hys
eares were opened, and the strynge of his tonge lou-
sed

On the.xij. sondaye

sed, and he spake distinctly. They had open eares,
 whych when the Lorde sayd vnto them: Come after
 me, leste all, and folowed hym. They had an vntan-
 gled and louse tonge, which after they had receyued
 the holy ghost, spake wyth sondye tonges the won-
 ders of God, and whych answered þ ruler that char-
 ged them nomoze to preach þ name of Iesu, in thys
 wyse. Whychether it be ryght in the syghte of God to
 obeye you rather then God, iudge you. Nowe these
 thynges that Christe dyd, were done asyde from the
 multitude. For he thought it not beste to make the
 rude multitude a wytnes of the euangelical begyn-
 nynges, least they shulde mocke the thyng that as
 yet they knew not. Iesus therfore comaunded them
 that they shuld tel noman herof, not bicause he wold
 not that the thyng were knowen that was done, but
 bycause the thing selfe speaketh better the heauenly
 vertue, than dothe the brute and reappozte of men.
 They knewe all well ynough the deafe and domb
 man. Now he herde and spake playnly, so he not dis-
 closyng the thyng yet bzuted the benefyte of Christ.
 Furthermoeze Iesus bare here the ymage of man, to
 thintent he wolde instructe men what they ought to
 do. What soeuer excellent thing a man doth, let him
 couet to haue hys dede vnknewen, that the glozie of
 man myght be hyphed, and the glozie of God prea-
 ched. Man is icopardously praysed, but the power &
 goodnes of God is worthely auauanced. Albeit ney-
 ther is mans glozy hyphed (if yet he hath any glozy)
 but oftentymes the moze it is eschued, the moze it fo-
 loweth. Yet neuerthelesse a chryste teacher ought to
 be thus affected, that as much as in hym lyeth, he co-

uette

Act. ij.

Act. liij.

✠

An ex-
 ample for
 vs to fo-
 lowe.

nette to be knowen only of God. And herin he is the
 woorthier to be praised amonges all men. For who
 soeuer seeketh for glorie amonges men, is euen for
 that cause vnwoorthy therof. Wherfore that Iesus
 forbade them which brought him dumble man, that they
 shulde tell no bodye what was done, the selfe same
 thyng prouoked them the more, to blase it abzoade,
 and so much the more also they magnified & auau-
 ced Christ which wheras he had so great vertue and
 power, & dyd them therewith such pleasure not onely
 requyred no rewarde of them for the same, but also
 wolde not ones intoe the glorie of so noble a facte.
 But as it is the parte of a weldoer not to requyre
 prayse for hys benefyte: so agayne it is the office of
 a kynde man so much the more to gyue thanks, in
 that that he which dyd him benefyte loke for no thake.
 wherfore they neuer ceased to blase abzoed the name
 of Iesus in euery place where so euer they came, say-
 ing: He hath done all thynges well. He hath resto-
 red alwell hearynge to the deaffe, as tonge to the
 dumble. Assuredly my frendes thys prayse agreeth
 only vpon God. There is no earthly, no mortal per-
 son, that doth all thynges well. All Christes myra-
 cles no doubt were our benefytes, which myracles,
 ppe waye and expende them after the outward face
 of corporall thynges: in dede there were many myra-
 cles whych he dyd that were of much more excellency
 and woorthynes than thys of a deafe man he made
 and hearer, of a dumble a speaker. But accordyng to
 the spiritual sense, the summe of al a christian mans
 felicitie standeth in this poynte, that with hys eares
 he mought heare the word of the gospel, and speake

On the. xiiij. sonday
that he hath lerned and beleued. This thyng, good
christen people yf we do, we shall surely at length in
heryte the kyngdome of heauen prepared for vs.
Where God the father, the sonne, & holy goost thre
persons in deytie raigne eternally. To whome be al
glozie. Amen.

The Epistle on the. xiiij. sondaye after Trinitie.

The. iij. chapter to the Galathians.

Thargument

¶ The lawe saueth vs not but Christe.

BRethren, to Abraham and hys seds were the
promyses made. He sayeth not in the sedes, as
many: but in thy seds, as of one, whyche is Christe.
This I saye, that the lawe which began afterward,
beyond foure hundreth and thyrtye yeares, doeth
not dysanull the testament, that was confermed a-
fore of God vnto Christward, to make the promes
of none effect. For yf the inheritaunce come of the
lawe, it cometh not now of promes. But god gaue
it vnto Abraham by promes. Wherefore than serueth
the lawe? The lawe was added because of tras-
gression (tyll the seds came, to whome the promes
was made) and it was ordeyned by Angels in the
hande of a mediator. A mediator is a mediatour of
one. But God is one. Is the lawe than agaynste the
promes of God? God forbyd. For yf ther had ben
a lawe gyuen whych coulde haue gyuen lyfe: than
no doubte ryghtuousnes shulde come by the lawe
But the scripture concluded all thynges vnder syn,
that the promes by the fayth of Iesus Christ shuld

be

be gyuen vnto them that beleue.

Saynt Paul my welbeloued frendes in the epistle
 of thys day declareth vnto vs, that they chaunge
 the testament & the euerlastyng wyl of God, whiche
 testament, wpll, or couenaunt god hath concluded in
 Christ our only iustifyer and sauour, which seke sal
 uation and iustification by the lawe & not by Christ
 I speake (sayeth saynt Paule) after mans fashyon,
 that ye maye the better vnderstande me. Though it
 be but the testament and last wpll of a man, yet yf it
 be ones authorised and allowed, nomā cutteth it of,
 or addeth any thyng therto. Here saynte Ambrose *Ambrose.*
 noteth, that the Apostle vseth this comparison or si
 militude, to thintent he wold declare that they be fal
 sifiers of Gods testament, whyche wheras they be
 leue in Christ, yet mengle w Christ the law & which
 hope to be partly saued by the law. For in very dede
 the hole cause of our saluacion is Christ Iesus, and
 no iote of the lawe, as the apostle saynt Paule doth
 in thys epistle very fully and effectually proue. Yf
 mans testamēt ought to be of such strength, that we
 ought nether take ought therfro, nor put ought ther
 to: how much rather ought gods testament & wyl to
 be such. But in gods testamēt to Abraham was the
 promise of eternal saluacion and iustification made
 and vnto his sede. In thy sede (sayd god to Abraham) *Ge. xxij*
 shall all the nations of the earth be blessed. He sayth
 not in the sedes as many, but in thy sede, as of one,
 whych is Christ. Now thā seyng thys wytyng, this
 testamente and couenaunte maketh mencion but of
 one heyze in whome God promysed, that we shulde
 all be saued and iustified: then we ought to allowe

On the.xiiij. sondaye

none other thyng to our iustificacion to oure blesse
and saluacion but onely Chyriste.

Secondly, S. Paule proueth by the circumstance
of the tyme, that the law blessed not no; iustified mā
kynde. For the promyse o; wytyng of the testament
was proued and confirmed by god in the only herye
Jesu Chyrist before the lawe was gyuen. For þ lawe
was gyuen longe after, that is to say (as Paule here
wytnesseth) aboute foute hundred and thyrty yeaeres
after. Wherfoze yf the law were any cause of our iu-
stificacion: then the people whych were before þ law
was gyuen, coulde not be iustified, whych thyng is
false, as þ Apostle manifestly proueth in hys epistle
Ro.xiiij. to the Romaynes. For Abraham was iustified long
before the lawe came, yea and that before he was cir-
cuncised. It is therfoze playne that the euerlastyng
inheritaunce can not come by the law. For if it were
by the lawe, (as reasoneth saynte Paule) than it can
not come by promyse. But so it is, that God gaue it
vnto Abraham by promyse. Ergo the heritage of he
uen and saluacion commeth by promyse and not by
the lawe.

obieciō But here (sayeth he) ye wol aske me, syth the lawe
is not the cause of saluacion, but Chyrist is the onely
gyuer of it to such as cleaue faste vnto hym by true
saythe, hope, and charitie, wherfoze then serueth the
lawe, what good do it? Surely much good my fren-
des. The vse & profyte of the lawe is great, though
it be not cause of our iustificacion. I say the workes
of the lawe saue vs not, but it is only the merites of
Chyrist that saueth vs, that iustificieth vs yf we stycke
vnto hym by earnest & quicke sayth whych he worketh

of

of loue and not of compulsion. In dede a true and
 ryght chrysten man, I meane a person that is cleane
 turned into a new man & whych hath so great fayth
 and charitie in him, that for Chrystes loue, he is redy
 to do all thynges, such a man nede no lawe. For the *1. Tim. i.*
 lawe (as the Apostle also testifeth) is not gyuen vn
 to the ryghtuouse man but vnto the vnryghtuouse
 and disobedient, to the vngodly and vnto synners,
 to vnholy and vncleane, to murtherers of fathers
 and murtherers of mothers, to mansleers, to whoze-
 mongers, to beastly persons, to theues and so forth.
 The lawe than is rather a restrayner from euell,
 than a iustifyer, it is, as it were a byddell tyll Chryste
 come and be settled in vs whych maye cause vs to
 wyke euen of loue wythout compulsion of lawe.
 The lawe (sayeth Paul) was added bycause of tras-
 gression tyll Chryst, whych was þe sede that was pro-
 mysed came. So the lawe is not agaynst þe promyse
 of God, but it standerth wyth the promyse, it is as it
 were our schole mapster and leader to Chryste. For
 (sayeth saynt Paule) if there had bene any lawe gy-
 uen which could haue gyuen vs lyfe, that is to say,
 whych could haue iustified and saued vs, than (no
 doubt) shulde ryghtuousnes haue come by the lawe.
 But that could not be. And therfore the scripture co-
 cluded al vnder synne to thende that the promyse by
 the fayth of Iesus Chryst shulde be gyuen to al such
 as beleue the same. The lawe than was added not
 to iustifye, but to byddell vs in, to leade vs lyke a
 scholemaister vnto Chryst. And it was ordeined and
 gyuen (sayeth Paule) by angels (as is wytnessed al-
 so in the Actes) (in the hande of a mediatoure, that is *Ac. vij.*

On the. xiiij. sondaye
to sape, in the hande of Moyses, which went betwene
as a spokesman betwene the angels and the people.
The people coulde not heare the lawe that was or-
deyned and gguen of the angels from God without
a mediatour. Wherfoze now we haue muche moze
nede of the mediatour Christ which may byynge vs
the waye to God.

Here therfoze good people, ye learne in this epistle
two thynges, the one is wherfoze Christ seructh and
the other wherfoze the lawe seructh. The lawe must
be our byrdel our staye our scholemayster to directe
and leade vs to the true & vnfayned sayth in Christ
whych sayth may make vs to worke euen of loue.
But Christ must be counted our only iustifyer, and
the only cause of our saluacion. We must do þe wor-
kes of the lawe not as compelled by law, but as pro-
uoked by loue whych we beare fyrst to God and con-
sequently to our neighbour for Christes sake. This
doyng we shall surely be iustified and sanctified
persons, and shall inherite the eternall inheritaunce
of God. To whom be glory, &c.

The gospell on the. xiiij. sondaye after Trinitie.
The. x. chapter of Luke.

Thargument.

¶ Of the lawyers question & of Christes answer.

Iesus sayde to hys disciples. Happye are the eyes
whiche se the thynges that ye se. For I tell you
that many prophetes and, kinges haue desired to se
those thynges whych ye se, and haue not sene the:
and to heare those thynges whyche ye heare, and
haue not herde the. And beholde a certayne lawyer
stode

stode vp and tempted hym, sayenge: Mayster, what shal I do to inherite eternal lyfe? He sayd vnto him what is wrytten in the lawe? How redest thou? And he answered and sayde: Loue the Lorde thy God, wyth all thy hart, and wyth all thy soule, and wyth all thy strength, and wyth all thy mynde: and thy neyghbour as thy selfe. And he sayde vnto hym: Thou hast answered ryght. This do, and thou shalt lyue. But he wyllynge to iustify hymselfe, sayde vn to Iesus: And who is my neyghboure? Iesus answered, and sayd: A certayne man descended from Ierusalem to Hierico, and fell amonge theues, which robbed hym of hys rayment and wounded hym, and departed, leauynge hym halfe deade. And it chaunced, that there came downe a certayne preste that same waye, and whan he sawe hym, he passed by. And lykewyse a Leuite, whan he wente nye to the place, came and loked on hym, and passed by. But a certayne Samaritane, as he iorneyed, came vn to hym: and whan he sawe hym, he had compassion on hym and went to, and bounde vp hys woundes and poured in oyle & wyne & set him on hys owne beast, and brought hym to a comon ynne, & made prouision for hym. And on the morowe, whan he departed, he toke out two pence, and gaue them to the host, and sayde vnto hym. Take cure of hym and what so euer thou spendest more, whā I come agayne I will recōpence the. Which now of these thre thynekst thou, was neyghbour vnto hym that fell

On the. xiiij. sondaye

fel amonge the theues: And he said: he that shewed
mercy on hym. Than sayde Iesus vnto hym: Go
and do thou lykewyse.

Blessed be the eyen whych se that you haue sene
ac. welbeloued audience these be the wordes of
our Saviour Chyriste spoken to hys disciples in the
x. chapter of Luke whych be red in the church this
daye. For the better vnderstandynge wherof, ye shal
marke, that Chyriste a lytle before the speakynge of
these wordes reioysynge in spirite, gaue prayles and
thanks to hys father of heuen, bycause he had byd
the mysterie of the gospel from the proude phari-
sees whych were counted the wyse and wyttye per-
sones of the worlde, and had disclosed and opened it
to simple and vnlearned persons, as to fishermē, pu-
blicanes, and so forth, such as were hys disciples.
And speakynge these wordes, he turned hymselfe to
hys disciples apart, and sayde the wordes before re-
herfed. Blessed be the eyen that se, whych you do se.
For I tell you that many prophetes & kynges wolde
haue sene that you se, and sawe not, and wolde haue
herde that you heare, & herde not. I praye you what
herde, what sawe these disciples that the prophetes
and kynges whych were before them, herde not nor
sawe not. Truly, they sawe not, they herd not Chyriste
as byd thapposies. They busely wayted and looked
for hym, they knewe such one shulde come to redeme
and saue them from euerlastynge dānation & death
wherof they were guilty by the synne of Adam they
syll father. But they coulde not se hym personally.
For the tyme was not yet come, that the father of he

men had set and determined to sende him. And amonges other holy fathers which looked for this redemption, we reade in holy scripture of one Symeon a ryghteous and deuoute man, whyche had receyued an answer of the holy ghoste, that he shulde not see death, tyll he had sene wyth hys eyen the Christe of the Lorde, that is to saye, the Messias that shulde saue and redeme the worlde, whiche thyng came to passe. For whan Christ our sauour was brought to the temple on the eyght daye to be circumcised accordyng to the custome of the Iues, thys Symeon in spyed with the holy ghost came into the temple and takynge the chylde in hys armes praysted God and sayd: Now thou lycencest me thy seruaunt to depart (o Lorde) accordyng to thy word in peace. For myne eyen haue sene thy sayng stocke, whiche thou haste prepared befoze the face of all people. &c. We reade also of a certayne wydowe prophetisse named Anne Luc. 11. daughter of Phanuel, which was also in the temple the same tyme, and praysted the Lorde in lyke wyse & spake of thys Christe vnto all those that waited for the redemption of Israel. These I saye and suche other whyche were in Christes tyme reioysed to see & they sawe, and to heare that they hearde. But thys coulde not the holy prophetes and kynges whyche were befoze Christes comynge into thys worlde see, bycause & tyme was not yet come. So Christ myght very well call the disciples blessed bycause they sawe thynges and also herde doctrine taught them which were not sene nor herde befoze. Nowe whan Christe had spoken these wordes and was come agayne to the people to teache and instructe them his doctrine.

Do. i.

beholde

On the .xiiij. sondays

beholde, a certayne scribe which was a lawyer sterte
 vp to take Christ in a trippie and to tempte hym, say
 enge: Master what shall I do to inherite euerla-
 styng lye? Christ perceyvinge wherabout he went
 answered and sayd to the lawyer. What is wrytten
 Deut. vj in the lawe? How dost thou rede there? He sayd: In
 the lawe thus is it wrytten. Thou shalt loue þe Lord
 thy God with thy hole harte, and thy hole soule, and
 wyth thy hole myght, and wyth all thy mynde, and
 thy neyghbour as thy selfe. Than sayd Christ vnto
 hym: Thou hast well answered. Thys do, and thou
 shalt lyue. As who shulde saye: Thou art a doctour
 a teacher and master in Israel. Do the thyng that
 thou teachest other to do, be a worker of the thyng
 that thou redest. For not the hearers of the law be
 Rom. ii. iust befoze God, but the doers of the lawe shalbe iu-
 stified. Thynke not, for al my new and straunge doc-
 Math. v trine to your eares, þe I am come to destroy the law
 and the prophetes as many do thynke of me. No no
 I am not come to destroye, but to fulfyll. Ye scribes
 and pharisees commonly set lytle by gods helles and
 commaundementes, all your busye studye & labour
 is to auance & set vp your owne lawes, your owne
 rytes and traditions. But I tel you, and take it for
 a warnyng, that who so euer breaketh one of these
 lytle preyt commaundementes of God (for so ye couste
 them in comparison of yours) and teacheth men to
 do as he doth, as commonly ye scribes and pharisees
 do, beleue me, he shall haue lest to do in heauen. But
 Math. v that person whych fyrst doth hymselfe, & afterwarde
 teacheth other men these commaundementes of God,
 of whych thou hast rekened by the chefest of all and
 that

that which conteyneth all the rest, doubtles, thys fellowe shalbe called a great man in heauē. Now good people, ye shall vnderstande, that the scribes & pharisees amonges the Iues in dede taught, whā they sate in Moses chaire, the lawe of God and his commaundementes, but they added many gloses, interpretations, and addicions of theyr owne heades.

They corrupted Gods worde wpth theyr owne traditions, as tauerners be wont to bzeue and corrupt the pure wyne wpth other vnholsoine thynges for theyr owne gaynes and auauntage. And therfore whan oure sauour Chyste came amonges them he went aboute to restoze all agayne to the ryght sence and purenes, and to seuer and wede out the fanlyes dreames and leuen of the pharisees wherwyth they had ensoured and corrupted þe swete breade of lyfe, and he openly tolde the people, that onles theyr perfection, theyr goodnes and rightuousnes passed the rightuousnes and good lyfynge of the scribes and pharisees, they shulde neuer come to the kyngdome of heauen. Wherupon he went on, and taught the commaundementes of God and the pure and ryght vnderstandynge of them as in hys moost excellent and swete sermon whych he made to hys disciples on the mountayne, whych the holy Euangelist saint Matthew setteth forth vnto vs in the. v. vi. and. vii chapters, moze at large dothe appere. A good tree (sayeth Chyste) byyngeth forth the good frute. For not every one, þe sayth vnto me, Lord Lord, shal entre in to the kyngdome of heauen, but he that doth þe wyll of my father which is in heauen. Thou redest in the lawe. Thou shalt loue thy Lord God wpth all thy

Mat. vii

Do. ij.

herte

On the .xliij. sondaye

herte, with al thy soule, wyth al thy power & mynde.
 Do thys sayeth Chyist, and thou shalte lyue eternal
 ly in heauen. Thou mayest not speake of God wyth
 thy mouth or praye vnto hym wyth thy lippes, and
 thy harte be farre from God. Saye, thou must loue
 hym with thy hole harte, mynde and power, and not
 fayntly. And thou must loue thy neighbour as thy
 selfe. Who soeuer doth thys, shall lyue. And who so-
 euer hath not done thys, let hym repent and become
 a new man. Let hym aske grace of God that he may
 be able throughe hys ayde and helpe to do it. He that
 seeketh shall fynde, he that asketh shall obtayne, to
 hym that knocketh, it shalbe opened. There is no-
 thyng impossible to God. So longe as we be car-
 nall and burrewmed by the spryte it is not possible
 for vs to loue God wyth harte. We maye well dyede
 hym as a Lorde & punysher of synne, but loue hym
 as a father we can not. We maye well lyke seruaun-
 tes feare hym, but reuerently loue hym lyke sonnes
 and doughters we can not. It is not possible (I say)
 for a carnall man to fulfyll the lawe whych is spiri-
 tuall. The lawe (as ye haue herde) requyrezeth þ hart.
 We must loue God wyth harte, and not dyede hym
 for feare of punysshment, as bondinen and bondwo-
 men do theyr lord. If we woll consyder what God
 hath done for vs, fyrst he made vs of nought, he pro-
 uydeth for vs all thynges necessarye to oure soules
 helth, he hath made our soules not as be the soules
 of brastes wythout reason and whych peryshe & dye
 wyth þ body, but reasonable, but immortall, he sente
 also hys owne sonne from heauen to redeme man-
 kinde from the tyranny and thraldome of the deuyl,
 and

Rom. vii.

and to teach them how to lyue a godly and an innocent lyfe. Yet I say we woll consyder all thys, howe can we but loue god euen wyth hart & do hys swete wyll and pleasure, onles we be harder then the Adamant stones, onles we be made of suche a churlyshe nature that nothynge can moue vs. But the pharisees for moost parte were carnal and fleshly persons. They obserued the leter of the lawe, they kepte the outward woordes, they dyd no lechery outwardlye, they comytted no thefte, no murther, no perjury nor suche other byces outwardlye, they dyd sacrifice to God, they offered vnto him, they sensed, they pyped, they played, they prayed after theyr fashio, but none of all thys was done wyth the harte. For inwardly they were full of all abominacion, as Christe hymselfe wytnessed vnto them. For they dyd it onely for feare of punyshment and not for any hartly loue that they had to God. They fulfylled the letter of þe lawe outwardly. But theyr mynde, theyr spirite, theyr hart was vpo other thynges, that is to wyt, vpo worldly vanities and pleasures. So they coulde not fulfyll the lawe so longe as they were in that case. For as Paule full well declareth, the lawe is spirituall, and ought to be done and executed wyth the harte, wyth the spirite, and mynde, and not only outwardly. Yet neuertheles al the Jewes were not in thys case, for there were holy and iuste persons in all ages, as appeareth full well in the bookes of holy scripture. And there were also many, whych had good intentes, but they were so drownd wyth the blyndnes, supersticion, gloses, tradicions, interpretacions and dreames of the pharisees and elders that they espyed not the

Ro. viij

Do. iij. true

On the.xiiij.sundaye

Ioh. iiii.

true honour and woꝛshyp of God, of whyche sorte was Nicodemus, whych came by nyght to Chꝛist to learne of hym and to dispute wꝛth hym. But Chꝛist perceyving that he was yet carnall and that he obserued but the letter of the lawe, and not the spirite and mynde of the lawe, sayde by and by vnto hym: Verely verely I say vnto the, onles thou be (as who shulde say) newe boꝛne, not of thy mother, but of water and spirite, thou canste not enter into the kyngdome of god. That that is boꝛne of flesh is flesh, but that whych is boꝛne of spirite is spirite. A fleshy man a naturall man, a man vnbaptized, vnrnewed with the spirite can not smel noꝛ haue any sauour of thinges spirituall, he can not woꝛke ꝑ wyl and pleasure of God. He may well foꝛ feare satisfie the outward woꝛdes, but he shall neuer do the wyl of God wyllyngly, hartely, and with spirite, as it is requyred of God that he shulde do. Foꝛ as I haue sayd, the lawe is spirituall and requyꝛeth the herte. And surely appeareth well that thys lawyer toke but the letter of the lawe & not ꝑ spirite, by the question folowynge where he asketh Chꝛist who is his neyghboure. foꝛ if he had loued God hertely he shulde haue counted euery man hys neyghboure as Chꝛistes similitude byddeth and not only hys owne nacion as comonly the Iucs byd. wherfoꝛe my frendes yf we wol haue euerlastynge lyfe, let vs do as Chꝛiste here byddeth vs. Let vs not be speakers noꝛ hearers of ꝑ lawe but doers, and not outward and lyterall doers, but hertely, but spirituall doers, not foꝛ feare as bondmen but foꝛ loue as freemen and sones and heyyes. Thys let vs do and we shall lyue euerlastyngly in heauen with

after Trinitie.

fol. Cxlviii.

with God. To whom be all honour and impitie for
euer and euer. Amen.

The Epistle on the. xiiij. sondaye after Trinitie.

The. v. chapter to the Galathians.

The argument

The battell betwene the spirite and the fleshe,
and the frutes of them bothe.

Brethren, walke in the spirite, and fulfil not the
lust of the flesh. For the flesh lusteth contrary
to the spirite, and the spirite contrary to the fleshe:
These are contrary one to another, so that ye can
not do what soeuer ye wolde. But and yf ye be led
of the spirite, than are ye not vnder the lawe.

The dedes of the fleshe are manyfest, whyche are
these, aduoutrie, fornication, vnclēnes, wantōnes,
worshyppynge of ymages, wytchcrafte, hatred, va
nauce, zeale, wrath, stryfe, sediciō, sectes, enuyeng
another, dronkennes, glottony, and suche lyke: of
the whyche I tell you before as I haue tolde you in
tymes past, that they whych commytte such thyn
gs, shall not be inheritours of the kyngedome of
God. Contrarely the frute of the spirite, is loue,
joy, peace, longe sufferynge, gentlenes, goodnes,
mercifulnes, mekenes, temperancy. Agaynst suche
there is no lawe. They that are Christes haue cruci
fied the fleshe wyth the affections and lustes.

Ye welbeloued brethren and sisters in Christe,
ye muste well consyder and vnderstande, that
the lyfe of a christen man and womā in thys present
worlde is as who shulde saye a continuall warfare,
a dayly

On the. xiiiij. sondaye

Iob. viij. a dayly batell and fyghtynge, accordynge to the say-
eng of Iob. Mans lyfe is on erth a warfare. And ye
shall furthermoze vnderstande, that the greatest ad-
uersarie, the greatest enemye þe mā hath, is him selfe.
Neither hath man any thing so harde and so strōge
an enemye to ouercome as hys owne flesh, his owne
stubbozne and rebellous mynd and lust, forasmuch
as of our owne coꝛrupt natures we be inclined to al
naughtynes and euels as it is wytten in the booke
of Genesis. The vnderstandinge and ymaginacion
of mans harte is euell euen from hys yowth. The
flesh lusteth contrary to the spirite and the spirite to
the flesh. Wherfoze yf we be not regenerate, yf we be
Ioh. liiij. not boyne agayne, yf we be not purged, clenched, & re-
newed by the spirite of God and so gouerned and di-
rected in al our pꝛocedynge and doinges of þe same
surely we shall neuer enter into the kingdome of he-
uen, and thys is it that saint Paule doth here tel vs
of. He biddeth vs walke in the spirite, that is to say,
cast awaye our olde coꝛrupte nature, and put on vs
a newe nature, that is to saye, a spirituall nature, &
new man, so shall we not fulfyll the lustes and desy-
res of the flesh. As who shulde say. Albeit your flesh
wastleth and fyghteth agaynst your spirite whiche
ye haue obtayned by Christ and againe your spirite
agaynst your fleshe because it is not yet throughtly
mōtified nor crucified in suche wyse that somtyme
ye do not the thyng that ye wold sayne do throughtly
the infirmitie and weakenes of the fleshe whiche ye
haue not yet fully conquered: yet thys notwithstanding
dunke se ye go styll on, and walke accordynge to the
spirite. Followe I saye the thynges of the spirite, as
holp

holy meditations & readynges of scripture, deuoute
 prayers, abstinence of the body, and all godly exer-
 cises. Thus doyng, ye shall growe stronge in y^e spi-
 rite, ye shall be habile by godes grace and assistance to
 withstande the lustes and desyres of the flesh and of
 the corrupte nature, yea ye shall be new mē, spirituall
 men, conducted, led and gouerned by the holy spirit
 of God, ye shall then embrace the wyll of God frelye
 without compulsion, and not as bondmen to y^e law.
 Ye shall then be enfranchised from the thraldome
 of the deuell. Then shall charitie worke moze in you
 than any outwarde lawe can do. For a lawe is not
 made for iust and paryte persons, but to bypde and
 repressse the lustes of synfull persons of carnall and
 beastly folke, for as a certayne philosopher sayeth: Plato.
 Of the euell maners of men dyd good lawes take
 begynnynge. For yf all men wolde do as they ought
 to do, we shulde nede no lawes. Good men therfore
 be not vnder the lawe. For to be vnder the lawe is
 to be in seruile feare and not to do the lawe frely.

And bycause ye shulde knowe the better whan ye
 walke fleshly and whan spiritually, the Apostle S.
 Paule setteth forth vnto vs the frutes of the flesh
 and the frutes of the spirite. The workes of y^e flesh
 (sayeth he) be easely knowen, which are these, adou-
 tye, lechery, vncleannes, ydolatry, wytychcrafte, poy-
 sonynge, hatred, stryfe, hartbyrennyng, fume, cha-
 synge, disorde, heresies, sectes, enuye, dyconkenes,
 ryotte, surfettyng, and suche lyke. Of these foule vy-
 ces and frutes of the corrupte nature, I tell you be-
 fore (sayeth saynte Paule) that who so euer do them
 (unless he ryle agayne be due penaunce) shall neuer

yp. i.

inherit

On the.xliij.sunday

inherit the kyngdome of God. On the contrarie syde, the frute of ꝑ spirite is loue, charitie, ioye peace wꝑth all men, patience, sufferaunce, myldnes, lyberallitie, faythfulnes, mekenes, tēperance. And agaynst such persons sayeth S. Paule as shew these frutes,
i. Tim. i surely there is no lawe. For (as sayde is) the lawe is made for the other sorte of men whych be inust and disobedient, it is not ordeined for the chyldzen of the spirite whych be infraunchysed and whych be wyllyngly wꝑthout compulsion obedient ynough. For the chyldzen of the spirite, I meane all suche whych belonge vnto Iesu Chyist haue mortified and crucified and do cōtinuallly mortifie and crucifie theyr fleſhe, theyr byces and concupiscences by the power of ꝑ spirite that raygneth in them, as S. Paule dyd sayeng :
i. cor. ix I tame my bodye and bypꝑng it into subiection. Assuredly my frendes the chyldzen of the spirite be now nomoze subiecte to the fleſhe, but ꝑ fleſhe rather is subiecte vnto them or at least wayes vnto the spirite whych is in them. Our Lorde graūt, that his spirite maye so worke in vs by his lyuely worde that we may eschue the workes of the fleſhe and folowe the frutes and workes of the same spirite by our Lorde Iesu Chyiste. To whom wꝑth the father and holy ghost thre persons and one God, be redjed all honoure, glorie, prayse, and thanks for euer and euer. Amen.

The gospel on the.xliij.sundaye after Trinitie.

The.xviij.chapter of Luke.

Thargument.

Chyist healeth the.x.lepers.

AS Iesus wente to Hierusalem he passed thorow Samaria and Galile. And as he entred in to a certayne towne, there met hym ten men that were lepers. Whych stode as farre of, and put forth theyr voyces and sayde: Iesu mayster, haue mercye on vs. When he sawe them, he sayd vnto them: Go shewe your selues vnto the prestes. And it came to passe, that as they wente, they were clenfed. And one of them, whan he sawe that he was clenfed, turned backe agayne, and with a loude voyce praysed God, and fell downe on hys face at hys fete, and gaue him thanks. And the same was a Samaritane. And Iesus answered, and sayd: are there not ten clenfed? But where are those nyne? There are not found that returned againe to giue God prayse, saue only this straunger. And he sayde vnto hym: aryse, go thy waye, thy fayth hath made the hole.

God christe people not only the wordes of our Lorde be full of great mysteries and significacions, but also hys myracles and hys woꝝkes be as it were parables and ful of mystery, and by them we ought to nourish & increase oure weake fayth moze and moze and to make it stronge, as one may se and consyder in the gospell of this daie, whych maketh mencion of .x. lazars oꝝ lepers, whome at that tyme our Lorde clenfed of theyꝝ lepye, and of hys large mercye made them hole. But what sygnifye these .x. lazars oꝝ lepers vnto vs? Truly in the lawe of Moses God had forbydden that none shulde kepe company with them whych were infected and syke wyth

On the. xiiij. sondaye

Num. v. **hodely lepye but commaunded that they shulde be put forth from amonges them and from the company of the reste, lest they shulde infecte and polute o: ther as it is redde in the boke of Numeri where it is wyttē in thys wise. The Lord god spake to Moses sayenge: Commaunde the chyliden of Israell, that they put out from theyz tentes all lazars o: lepers. But certaynly we ought a great deale moze to take hede that we do not communicate noz kepe company wpyth such as be lazars spirituallly. The spiritual lepy is infidelitie, heresie, and ignoraunce of God. For lyke as the hodely lepye doth corrupt al the body, euen so doth infidelitie corrupte al the soule, and by the stynkynge bzeath therof, that is to say, by the wordes and conuersacion of suche as be corrupted therwpyth, be other corrupted & company wpyth them, accordynge to that sayenge. Corruptū bonos mores colloquia praua, that is to saye, euell communications do corrupt good maners. Wherfoze al such ought to be eschued and fled from, as lepers and lazars, they muste be excomunicate and put out of the assemble and congregacion of chrysten people. Yet thys notwpythstandynge, there is no spycknes, no malabie, no lepye so greuous, but that the moost excellent phisician o: surgeon oure Lorde and Sautour Christ Iesus both can heale and wpyll heale. yf he be faithfully sought and called vpon, as by exemple is well shewed in thys gospell. But I say it is our partes, to seke and call vpon hym, it is our office to go and mete Iesu Christ, yf we woll be cured. We must crye as farre of after hym, we muste wpyth depe lobynges and humilitie of harte, pray vnto hym and saye:**

Iesus

Iesus, Sauſoure, and mayſter, haue mercy on vs,
 take pittie and compaſſion ouer vs. By this meanes
 after that we haue ones offred and preſented our ſel-
 ues vnto the preſtes, which haue authoritie and po-
 wer of God ſoꝝ to diſcerne and iudge, accoꝝdyng vn-
 to the ſcripture, betwene the lepy and not lepy, that
 is to ſaye, betwene hereſye and veritie, betwene vice
 and vertue, and accoꝝdyng vnto the ſcripture, to as-
 ſoyle, as ſaynt Paule dyd aſſoyle a ſpinner of whych
 is made mention in the ſeconde epiſtle vnto the Co-
 rinthians, we ſhalbe receyued agayne into the nom-
 bre of the faythful, euen into þe ſlocke of Ieſu Chriſt
 But after that we ſhalbe aſſoyled of God in trowth,
 and of men in ſygnes, we muſte yet beware that we
 be not ingrate, churlyſh, noꝝ vnthankful to God, as
 the. x. Lazars were whyche dyd not retourne, ſoꝝ to
 yeld thanks, and prayſes to Chriſt, and ſoꝝ to gyue
 gloꝝy vnto God ſoꝝ the great benefite and goodnes
 that they had receyued of him. Let vs be lyke the la-
 zar Samaritane, whych ſygured the chriſten gētyls
 and let vs ſaye that whych the ſprite of God ſayeth
 by the prophete Dauid in the. cii. pſaline. My ſoule,
 bleſſe thou the Lorde God and do not forget all his
 rewardes, whych maketh hole all thyne iniquities &
 all thy ſykenneſſes. Thys let vs do, to the intent our
 Lorde maye ſemblably ſaye vnto euery one of vs.
 Ryſe vp, and go thy waye, thy true ernest and catho-
 lyke fayth hath preſerued and made the hole. Hence-
 forth ſe thou ſynne nomoze, walke nomoze after the
 fleſh, but after the ſprite. Yf we thus do (my frēdes)
 doubte we not, but we ſhall haue the reward of euer-
 laſtyng bleſſe, whiche is endles ioye in the heauenly

On the .xv. sondaye

Iherusalem wyth the father, sonne, and holy gho
To whome be all glorie and imperie, in infinita se
cula. Amen.

The Epistle on the .xv. sonday after Trinitie.

The .v. and .vj. chapter to the Galathians.

Thargument.

An exhortacion to good workes.

B Rethren, yf welyue in the spirite, let vs walke
in the spirite. Let vs not be desyrous of vayne
glorye, prouokynge one another, enuyenge one an
other. Brthren, yf a man also be taken in any faul
tye whyche are spirituall: heape to amende hym in
the spirite of mekenes: consydering thy selfe, lea
sthou also be tempted. Beare ye one anothers bur
then, and so fulfyll the lawe of Christe. For yf any
man seme to hymselfe that he is somewhat, whan
dede he is nothyng, the same deceyueth hys owne
mynde. Let every man proue hys owne worke, and
then shall he haue reioysynge, onely in hys owne
selfe, and not in another. For euery man shall beare
hys owne burthen. Let hym that is taught in the
worde, minister vnto hym that teacheth hym, in al
good thynges. Be not deceyued, God is not moc
ked. For what so euer a man soweth, that shall he al
so reape. For he that soweth in hys fleshe, shall of
the fleshe reape corruption: But he that soweth in
the spirite, shal of the spirite reape lyfe euerlastyng.
Let vs not be wery of well doynge. For whan the
tyme is come, we shall reape wythout werynes.

xxhyle

while we haue therfore tyme: let vs do good vnto
all men, and specially vnto them whych are of the
householde of fayth.

Welbeloued frendes in our Lorde Jesu Christ,
ye shal vnderstande, that our Sauour in the
Gospell of saynt Mattheu sayeth, that euery tree is mar. viij
known by hys frute, for a good tree beareth good
frute, but an euell tree byngeth forth the euell frute.
Therefore the holy Apostle of God saynt Paul doth
in thys epistle admonysh vs christen folke, that yf
we be good trees we ought to byng forth good fru-
tes, and yf we lye in y^e spirite, as christe men ought
to liue, that we must walke also in spirite. For surely
it is not ynoughe for vs to be called christen folke.
unless we do also the dedes and woorkes of christen
folke. It is not ynough for the to saye, I haue recey-
ued the holy ghost, or I haue sayth, yf thou shewest
not woorthy woorkes and frutes of the spirite. Nowe
one of the fyrst and pyncipal frutes of the spirite, is
loue and brotherly suppoztacion or bearynge of one
another, which thyng saynt Paule doth admonysh
vs here of, that we shulde kepe, where he sayeth:
Let vs not be desyrous of vayne glorye. &c. Cer-
tainly it is not possible for a man or woman y^e is vayne
gloriouse and that loueth to be auanced and pray-
sed of the worlde, eyther to suppozte, or to forbeare
much another man, for he wyll alwayes couet to be
orde afoze all other, and to be obeyed in all places,
wherefoeuer he goeth or rydeth. Certaynly my fren-
des bayne glorie is an appetyte or luste of all lustes
the most daungerouse and the most subtile and se-
crettest

On the .xv. sondaye

cretest that may be ymagined, in so much, that those persones, whych be esteemed for most spirituall, most holy, moste godly, be oftentimes infected therewith. Let vs (sayth Paul) not be couetous of bayneglopy, prouokynge one another, or hauynge enuye one another. But yf any one amonges you be taken in any faulte or offence thzough fraylty of nature and not by obstinate euclnes, you (sayeth Paule) whych be or ought to be spirituall, teache him & helpe to amende hym in all mekenesse, in al swetnes of spirite, consyderynge in your selues, that ye also may fall in to lyke temptacion. As yf he shulde saye: Do not bragge nor vaunt your selues in the fall of another body but rather consyder that euen the same or lyke erroure maye happen vnto you. And therfore sayn

I. Cor. x Paul sayth in another place. He that thynketh himselfe to be standynge, let hym take hede he fall not. So ye beare & suppozte one anothers burthen & charge, and so ye shall accomplysh the lawe of Iesu Christ.

¶ Whosoever loueth hys neyghboure, he hath fulfyll

Ro. xliij to the Romaynes. Abuse not then your selues in trustynge in your selues and thynkynge your selues to be any thynge. For surely ye be nothynge, ye can do nothynge, ye are worthe nothynge, if God put not his hande vnto you. So then of your selues ye can worthe nothynge. He that alloweth and praiseth hymselfe, is not forthwith approued & allowed, but he is prayse worthy, he is allowable, whom god prayseth & alloweth. Wherfore let euery bodye loke

II. Cor. x on hymselfe and well consyder hymselfe, and he shall haue none occasion to bragge and gloze wyth hymselfe

hymselfe ouer the frapltie and weakenes of other persons. What so euer it be, euery man shall beare hys owne fardell, hys owne burthen. The sonne of man shall yelde vnto euery man accoꝝdyng to hys woꝝkes as he hymselfe testifeth. Mat. xvi

After saynt Paule had thus greatly pꝛaysed and commended bꝛotherly suppoꝛtacion oꝝ bearyng one wyth another, he nowe exhoꝛteth chꝛysten men to be healpyng and relepyng to all the bodely necessities of them that do teache the fayth and the gospel of Iesu Chꝛist. He sayeth: Do not erre, abuse not your selues, foꝝ God can neyther be mocked noꝝ begyled. foꝝ what thyng so euer a man soweth, the same shal he also reape & gather agayne, as who shulde saye. All that which a man doth oꝝ soweth in this woꝛlde, he shal fynde it and reape it in the other woꝛlde, whyther it be good oꝝ euell. Certaynly my frendes there be two maner of feldees whych men do sowe, there is the felde of the fleshe, and the felde of the spirite. He that soweth in hys fleshe, that is to saye, he that doth the woꝝkes of the fleshe, whych be euil woꝝkes, deueylsh woꝝkes, vngodly woꝝkes, shal of the fleshe reape corruption and euerlastyng curse and damnation. But he that soweth in the spirite shal of the spirite reape euerlastyng lyfe. wherfoꝛe in the meane tyme whyle we haue space to sowe, let vs sowe in spirite, let vs sowe good sedes, chꝛysten sedes, charitable sedes, let vs do well wythout sayntypnge, wythout bepyng wery, not onely to them, whych do good vnto vs, but vnto all, and pꝛincipally vnto the good and faythfull chꝛysten men. And doubt we not, but we shall gather in, and reape in tyme conuenient good

Two fel
des.

On the .xv. sondaye
and full harvest in eternall lyfe to the glozie of the
eternall father of heauen. Vnto whome be thankes
Amen.

The Gospel on the .xv. sonday after Trinite.
The .vi. Chapter of Mathue.

The argument.

☞ Christe forbyddeth vs here to seke carefully
for worldly thynges.

Iesus sayd vnto his disciples. No man can serue
two maysters. For eyther he shall hate the one,
and loue the other, or els leane to the one, and de-
spyce thother: ye can not serue God and Mammō.
Therefore I saye vnto you: be not careful for your
lyfe: what ye shall eate or dryncke, nor yet for your
bodye, what rayment ye shall put on. Is not the lyfe
more worth than meate, and the body more of va-
lue than rayment? Beholde the foules of the ayre,
for they sowe not, neyther do they reape, nor cary
into the barnes: and youre heavenly father feedeth
them. Are ye not muche better than they? Whych
of you (by takynge carefull thought) can adde one
cubyte vnto hys stature? And why care ye for ray-
ment? Confyder the lylyes of the felde, howe they
growe. They laboure not, neyther do they spynne
And yet I saye vnto you, that euen Salomon in all
hys royaltie was not arayed lyke one of these.
Wherefore, yf God so cloth the grasse of the felde
(which though it stande to daye, is to morowe cast
into the fornace) shall he not muche more do the
same

same for you O ye of lytle fayth: Therefore take no thought, sayenge: what shall we eate, or what shall we drinke: or wherwith shal we be clothed: after al these thynges do the Gentyles seke. For your heavenly father knoweth, that ye have nede of al these thynges. But rather seke ye fyrst the kyngdome of God, and the ryghtwysnes therof, and al these thynges shalbe ministred vnto you.

God people if we were chrysten men and womē wyth hertes and wyth woꝝkes, I say if we dyd beleue sufficiently as we boast our sclues to beleue in Jesu Chyist and in hys blessed and pure woꝝd, we shulde wythout fayle not be so troubled noꝝ dysmayed noꝝ yet so pensyfe and so carefull whan we haue any misfoꝝtune and necessitie. Jesu Chyist our sauour doth comaund vs that we shuld in no wyse take thought tohat we shuld eate, oꝝ what we shuld dꝝynke, oꝝ wherwyth we shulde be clothed. And that they be the carnall men, the paynymys and infideles whych take thought foꝝ these thynges: and not the true & faythful chrysten men. He sayeth and assureth vs in the Gospell of thys daye, that God hys father and ours, shall nourysh vs and arraye vs: And foꝝ all thys, as yf he were a lyer & an abuser, we do not beleue in hym noꝝ in hys woꝝdes. Certes the infidelitie of the woꝝlde is greate. The woꝝlde I saye is blynde, whych thynketh to beleue so well and so fermyly, and yet beleueth neuer a deale. We do greate iury vnto Jesu Chyist in mistrustynge hym. But it is to be noted foꝝ the vnderstandynge of thys texte þat our Loꝝd foꝝbiddeth chryste men to take thought:

Mat. 13, but

On the .xv. sondaye

but he doth not forbode them to labour: but commaundeth that every body shuld labour accordyng to the grace & might that god hath giue him. In the sweate of thy bysage thou shalt eat thy bzeade (sayeth he in the .iiij. chapter of Genesis). And for all the rest let hym cast all his hope in god. And as S. Peter sheweth vs in the .v. chapter of hys fyrst Epistle, and the Prophete in the .lxiij. psalme. Cast thy care vpon the Lorde God, and he shall nourysh the. And saynt Paul sayeth in the .iiij. chapter vnto the Philippians. Be not carefull for any thyng but in all prayer and petition wyth thankesgyuynge let your prayers be knowen vnto God. And S. Peter in the .v. chapter of þe aforesayd epistle sayeth: Cast al your thought in him which hath care of you. And for this cause saynt Hierome expounyng this place sayeth in this wyse. We be here commaunded by Chyriste, not to be careful what we shulde eate, for in þe sweat of our face, we prepare vnto vs bzeade. Labour ought therfore to be exercised, but care taken away. Here wyth agreeth Chrysostome sayeng: Not wyth spirituall cares, but wyth bodely labours, we muste seke our fode, whych fode aboundeth to suche as labour: for it by gods gyfte for a rewarde of theyr diligence, and on the other syde it is wythdrawn from suche as despyce labour, by Gods doyng for a punishment. But this that Chyriste speaketh here (sayeth saynt Hierome) is to be vnderstande, of þe bodely meate and rayment. For of the gospelly fode and rayment we ought alwayes to be carefull. Our Lorde for to rebuke vs the more of our litle sayth byddeth vs beholde the byrdes, and the lylles of the feldes, vnto

Hierom

Chryso
stomus
sup Mat
theum.



vnto whō God prouideth. And be we nomoze worth
 then the byrdes: or then the floures of lylles of þe fel-
 des? He dothe then defende vs to take thought for
 earthly thynges, to thende that our spirite may the
 better be lyfte vp vnto the heauenly thynges: for a
 man to take thought and care for the one and the
 other, it is vnpossible. Who so euer hath tasted of þe
 true goodnesse of God, he doth vntaste and myslike
 the flatterynge and bayne goodnes of the earth. For
 none can serue two maysters at ones. He can not
 serue both God & also Hammon. Hammon in the
 Spysake spech (sayeth S. Hierom) is called ryches. Hierom
 Let the couetouse person thā heare this, that he can
 not both serue Chyriste and ryches, and yet he sayeth
 not, he that hath ryches but he that serueth ryches.
 for he that is the seruaunt of ryches, kepeth ryches
 as a seruaunt or bondman, but he that hath shaken
 of, the yoke of bondage or seruitude, he giueth them
 as a lord. And saynt Austine sayth: He that serueth Austine,
 Hammon, that is to say, ryches, serueth him which
 by þe merite of hys peruersitie is called of our Lord
 the prince of this worlde that is to saye the deuell.
 Wherefoze here be repproued all couetous folkes,
 whych do set and fixe so much theyr hartes vnto the
 worlde: and so lytle vnto god. Let vs then beleue at
 the lest Iesu Chyrist whych doth not lye: and care we
 not for to gather goodes, but let vs rather care for
 the kyngdome of God only and for hys iustice: and
 to obtayne hys grace and for the reste there shalbe
 giuen vs as muche as we shall lacke for to passe so-
 berly this lyfe wth patience. Seke ye then fyrst (sayeth Chryso
 Chyrist) the kyngdome of god and the iustice therof Rome.

On the.xv.sonday

Kingdō of God The kyngdome of God, as holy Chrysostome expouneth, is the retribucion or rewarde of good workes, and the iustice therof, is the waye of godlynes, wher by sayeth he. we go to the kyngdome of God. Yf thā thou wylt consyder, how great the gloze of the saintes shalbe, it must nedes folow that eyther for feare of payne thou must go fro euell, or for desyre of glorie, thou muste hasten the to do good. And yf (sayeth thys holy doctour) thou wylte consyder, what is the iustice of God, I meane, what god hateth and what he loueth, the selfe iustice shal shewe vnto the her waies which foloweth such as loue her. For we shal not be called to a rekenynge whether we be ryche or pooze, but whether we haue done well or euell, which thyng (sayeth he) is in our fre wyll. Wherefore good people se ye do not care for your bodely sustenance, for our Lorde doth promyse you that it shalbe gyue vnto you. you nede not to doubt of it, yf ye cast from you this fleshly and wordly thought ful of mystrust of the prouision of God. Do ye rather the contrary, haue no trust in your selues, but al in God: and you shalbe truly saythful and the chyldren of almighty God: and you shal lacke nothyng in thys presente tyme nor in the other to come by oure Lorde Iesu Chryste vnto whome be gloze and thanks worlde wythout ende. Amen.

The Epistle on the.xvi.sondaye after Trinitie.

The.iiij.chapter to the Ephesians.

Thargument

God's power, heighth, bredth, & depth of Chryste that is to say, that he is euery where, and potent in all thynges,

Saynt

Saynt Paule wrote vnto the Ephesians saieng: I desyre, that ye saynt not bicause of my tribulacions that I suffre for your sakes: whyche is youre prayse. For thys cause I bowe my knees to the father of our Lorde Iesus Christ, whych is father ouer all that is called father in heauen and in earthe, that he wolde graunt you accordyng to the ryches of hys glory, that ye may be strēgthed with might by hys spirite in the ynnerman, that Christe maye dwell in your hartes by fayth, that ye beyng roted and grouded in loue, myght be able to cōprehēde wyth all sayntes, what is that bredth and lengthe, depth and heygth: and to knowe the excellent loue of the knowlege of Christ, that ye myght be fulfylled wyth al fulnes, which commeth of Gcd. Vnto hym that is able to do excedinge aboundauntly aboue all that we aske or thynke accordyng to the power that worketh in vs, be prayse in the congregation by Iesus Christ, thorowout all generacions from tyme to tyme. Amen.

The charge my frendes of a bythope or of a curate, is to teache continually, and to praye for the people, whych is commytted vnto hym, to thintent that it wolde please God to redresse, cōforte, and assure them agaynst the temptacions of this world, as saynt Paule both teache vs, by all hys epistles. In the epistle of this daye he sayeth: I praye you my brethzen, that you do not discomfote your selues for my tribulacions, whych I suffre for you. That is to say, yf you se that I do suffre much harme, iniuries,
and

On the.xvi. sondaye

and persecutions forbycause that I do preach vnto you the gospell, do not discourage your selues, but perseuer in þe fayth of the same. Yf the mayster hath bene euell entreated, by good ryght the seruaunt must be in lyke maner. Our Lorde Iesu Christe sayeth in the.x.chapter of S.Matthew. It suffiseth vnto the disciple for to be lyke vnto hys Master. For thys cause to thende that you shuld not discourage your selues I pray and requyre humbly the father of our Lorde Iesu Christ, the great father of householde of the heauen and of the earth, which is the spring and fountayne of all goodnes. For I knowe well, that wythout hym, you nor I can do nothyng. I praye hym, that by the ryches of hys glorie and grace it wolle please hym, to geue vnto you by hys spirite, strenght not bodely but spiritually and inwardly, for to endure and to suffer. And that it wol please Iesu Christ, the glorie of the father, the glorie of þe angels and of men, to abyde in you by feruent faith in your hertes, founded and rooted in charitie to the intent that you maye knowe and vnderstande the incomprehensible graces which by him be geuen vnto vs the largenesse and length of the same, for the earth is full of the mercy of the Lorde God(sayeth þe prophete Dauid) and the hyghnesse and depthnesse: for they do perse the heauens and the hylles. He whych is descended is he which hath ascended aboue al the heauens sayeth saint Paul. To thintent also that ye shall know the great charitie of Iesu Christ toward vs(the whych knowledge is moze to be esteemed thā all the science of the worlde) and that you shulde be replenysht in all aboundaunce wyth the graces of

God

Psalme.
xxxij.

Eph, liij

God. In thys epistle saynt Paule declareth in short conclusions the perfection of the christen lyfe, vnto the whych we ought to bzeath and to sygh. He doth not praye that good shulde giue them much temporall goodes for so lyue at theyr ease, but he despyeth and prayeth, that they may haue strength for to endure and to beare with him the crosse of Iesu Christ for al the life of a christen man is to endure. In the conclusion of the epistle, wyth pprofounde harte and wyth greate spirite he yeldeth graces and louynge thankes vnto God, sayeng: Vnto hym whyche is able for to gyue vs moze than we can demaunde or thynke, accordyng vnto the myght the whych puissantly and strongly worketh and laboureth in vs, vnto hym be yelden all glozy by all the churche, by the meanes of hys sonne Iesu Christe. For euen as by hym all grace is gyuen vs from the father, so it must nedes be that by hym, which is the begynnyng and the ende, all glozie be vnto hym rendered. Then my bzeethzen, let vs not discourage our selues of the worde of God, of the doctrine of the gospell, for any tribulacion or worldly vexacion that maye happen vnto any of them by whyche it shall haue pleased God that they shulde beare it: yf it be hys pleasure to make them to beare hys crosse: and vnto them whych shal beare it, but so muche the moze let vs be fouded stedfast and ferme, and rooted in fayth, hope and charitie, and we shall knowe the incomprehen- sible graces of God. And he that surmounteth all myght, shal delyuer vs from all euil, and shal leade vs vnto hys glozie, vnto hys heauenly kyngdome, where in eternall ioye we shall yelde perpetual gra-

On the .xvj. sondaye
ces and prayes vnto the father of heauen by oure
Lorde Iesu Christe. To whom be all glorie. Amen.
The gospel on the .xvj. sondaye after Trinitie.
The .vij. chapter of Luke.

Thargument.

I Christe rayseth a deade man to lyfe agayne.
Iesus wente into a cytie whyche is called Naim,
and many of hys disciples went wyth hym, and
much people. Whan he came nye to the gate of the
citty: beholde, there was a deade man caryed out,
whyche was the only sonne of hys mother, and she
was a wedowe, and muche people of the cytie was
wyth her. And whan the Lorde saw her, he had cō-
passion on her, and said vnto her: wepe not. And he
came nye, and touched the coffyn: and they that
bare him stode styll. And he said: yonge man, I saye
vnto the aryse. And he that was deade, sat vp, and
began to speake. And he deliuered him to his mo-
ther. And there came a feare on them all. And they
gaue the glorie vnto God, sayenge: a greate pro-
phete is rysen vp amonge vs, and God hath visited
his people.

The thyng (good people) which is moost agree-
ble vnto God, and that whych he demaundeth
& requyrez of vs principally, is to beleue his word,
as saynt Paule sayth in the .xt. chapter of his epistle
to the Hebryes. It is impossible to please God with-
out fayth. For thys cause all the myracles whiche
were at any tyme done, aswel by Iesu Christ in erth
as by him in his members, it hath not ben for to at-
tribute

after Trinitie.

fol. Clviij.

tribute the honour vnto hys members, or that hys members hath done miracles, but for to approue the worde of God, and for to manifest hys gloire and myght, to thintent that he shulde be honoured and reuerenced of euery body, and in euery place, as the prophete sayeth: **Lorde God** all the earth doth worship the. For thys cause oure **Lorde** hath rased vp from death to lyfe the wedowes sonne, of the whiche is made mention in the Gospel of this day. He hath here raised one from bodely death: for to make vs to beleue, that he hath the power also for to rase vs a gayne from spirituall death. And also he shall rase vs vp agayne bodely at the day of dome. As he said vnto **Martha**: I am the resurrection and lyfe, who so beleueth in me, he shall not dye eternally. All they therfore which do not lyue accorpyng vnto the spirite, which folowe the olde lyfe of **Adam**, whyche accomplissh the desires, concupiscences, and workes of the flesch (of the which was spokē in the epistle of the last sondaye) they be deade spiritually. For who that hath not the holy ghoſte, he hath no lyfe, he doth not belonge vnto **Iesu Chyſt** whych is the lyfe. Yf any hath not the spirite of Chyſt, he is not Chyſtes. **Ro. viij.** He is bozne and conducted of euell spirites to the pytte of hell: Yf **Iesu Chyſte** do not come quykely for to touche hym wyth hys hande, the whyche signifyeth hys great puiſſaunce and myght conioyned wyth his worde. Yf he do not ſpeake and touch lyuely the harte, it is impoſſible, that the ſayd creatures shulde haue power to rſe agayne, or that they shulde euer chaunge from the death of the ſoule vnto newnes of lyfe and ſtate of grace. For ſurely ſo

ſoh, xl.

Kr. ij.

longe

On the .xvj. sondaye

longe as we be in deadly synne and vnder the thral-
dome and subiection of the fende, so longe we be as
Ambrose. deade persons. And therfoze sayeth saynt Ambrose.
We lye deade in secrete, whan epyther the fyze of vn-
reasonable luste byenneth vs, oz the colde humoure
drouneth and as it were wyth a certayne stouthful-
nesse of the bodye the sharpnesse of the mynde is
accombred and ouerwhelmed, in whiche case we can
not ryse out of our droulsye slombze but by Christe.
An alle- And yf sayeth thys holy doctour saynte Ambrose, it
gorie. be an heuy and greuouse synne which thou thy selfe
arte not able to washe away wyth the teares of thy
penaunce and repentaunce, let thy mother the holy
church wepe for the. Let the people also be assistente
vnto her. And forthwyth thou shalt ryse agayne out
of the coffyn oz beere and shalt begin to speake with
another lyfe, and all that heare it shall feare and
shalbe corrected by the xemple of one. They shal also
praysle God, whych hath gyue vs so great remedies
Bede. to eschue death. And here sayeth Bede is the errour
of the heretiques called Nouatians confounded,
which whyle they go about to destroye the clensyng
of penitent persons, do deny þ our mother þ church
wepyng for þ spiritual death of her chyldzen ought
to be comforted by hope of restoryng agayne to lyfe
Whych damnable opinion the wycked Anabapti-
stes at thys daye haue renued in dyuers places of
christendome, whyche denye, that they that fall into
deadly synne after baptisme can by due penaunce oz
any other meanes come agayne to the state of grace
whome we praye God to byng out of theyr foule
heresy. Let vs than good people instantly and hum-
bly

after Trinitie.

Fol. clx.

blly praye to almyghty God the father of heuen that
it wolde please hym so ofte as we fall into synne to
touch and speake to vs so vertuous and pythy wo-
des that may quicken vs, and rase vs from deathe
to lyfe, in yeldyng and restoyng vs luyng truly
in spirite vnto our mother, whych is the church of
faythfull men, and that we may speake continually
the worde of prayse and of grace vnto God: in such
wyse that by occasion of vs, our neyghbours may
be edified and exhorted for to prayse and glo-
rifie God wyth vs, knowyng that God
hath visited his people by Jesu Christ.
Vnto whome apperteyneth glozie
and honoure eternally. Amen.

The Epistle on the. xviij. sonday after Trinitie.

The. iiii. chapter to the Ephesians.

Thargument.

Of the vnitie of fayth that there be no dissen-
sion omonges christen people.

Brethre, I whych am a presoner of the Lordes
exhorte you, that ye walke worthy of the vo-
cacion wherwyth ye are called, wyth all lowlynes
and mekenesse, wyth humbleness of mynde, for-
bearyng one another thorow loue, and be diligent
to kepe the vnitie of the spirite thorowe the bonde
of peace, beyng one bodye, and one spirite, euen as
ye are called in one hope of your callyng. Let there
be but one Lorde, one saythe, one baptisme: one
God and father of all whych is aboue all, and tho-
rowe all, and in you all.

Rr. iij.

My

On the .xvij. sondaye

My brethren and sisters in Iesu Christe, let vs
consyder the benignitie lounge kyndnes and
swetnesse of the holy ghost, the which doth not com-
maūde vs wpth rygoure and sharpnesse (as men do
often) but doth desyre vs lounge by his great me-
fanger the apostle saynt Paule, that we shuld walke
woythely in the vocacion or callynge vnto which we
be called. Of thys vocacion is spoken in the fyfthe
chapter of the fyfth epistle vnto ꝑ Cozinthians. where
he sayeth: God is true and saythfull. by whome you
are called into the company of hys sonne our Lorde
Iesu Christ. This companyenge with Iesu Christ,
is the christen and catholyke church, the whyche is
called a bodye, wherof he is the heade, and we be his
members: in case we be conducted and leade by the
holy ghost. for he is the sturter, the lyfe and the con-
ductour of all the catholyke church, for to make it
to walke woythely wpth the heade in all humillite,
mekenesse and swetnesse. He doth teache vs also by
true loue and charitie, in al pacience to suppozt and
beare ꝑ faultes and infirmities of our neyghbours.
And saynt Paule induceth vs to do thys in the .vi.
chapter of the epistle vnto the Galathians. Beare
the burthens one of another and so ye shall accom-
plysh the lawe of Christ. The which doth admonyshe
vs aboue all thynges that we shulde endeuour ou-
selues to kepe the vnitie of the spirite of sayth in a
bonde of peace and cōcord: that is to wyte in sauou-
rynge in sayth one selfe thyng. And what is ꝑ that
we shulde all sauoure? That we be one body, one spi-
rite, and all called into one hope of saluation by Je-
su Christ. That ther is one Lord, one sayth, one bap-
tisme

time, one God and father of all, whych is aboue al,
and ouer all thynges, and in vs al, whych is he that
is blessed in the worlde of worlde. Thys is þe sayth
in the whych we ought to be vnited and knytte wyth
the holy ghost, and to haue stedfast peace & con corde
The whych thynges yf we haue, we shalbe conduc-
ted by thys holy ghost in all graces and vertues for
to blesse, laude and glorifye thys ryght hygh and so
uerayne father by our Lorde Jesu Christ vnto glo-
rie of al the Trinitie wythout ende. Amen.

The Gospel on the .xvij. soday after Trinitie.

The .xiiij. Chapter of Luke.

Thargument.

Christ healeth on the sabboth daye and com-
mended humilitie vnto vs.

WHan Iesus went into the house of one of the
chefe pharisees to eate breade on a Sabboth
day: and they watched hym. And behold there was
a certayne man before hym whych had the dropsy.
And Iesus answered and spake vnto the lawyers
and pharisees, sayenge: Is it lawfull to heale vpon
the sabboth daye? And they helde their peace. And
he toke hym and healed hym, and let hym go: and
answered them, sayenge: whyche of you shall haue
an asse or an oxe fallen into a pytte and wyll not
strayght waye pull hym out on the sabboth daye?
And they coude not answer hym agayne to these
thynges. He put forth also a similitude to the ges-
tes, whan he marked how the preased to the hyga-
hest roumes, and sayd vnto them: Whan thou arte
bydden.

On the .xviiij. sondaye
bydden of any man to a weddyng, syt not downe
in the hyest roume, lest a more honorable man than
thou be bydden of hym, and he (that bad hym and
the) come, and saye to the: gyue thys man roume,
and thou than begynne wyth shame to take the lo-
west rowme. But rather whan thou art bydden, go
and syt in the lowest rowme: that whan he that bad
the, commeth, he may saye vnto the: frende syt vp
hyer. Than shalt thou haue worship in the presence
of them that syt at meate with the. For who soeuer
exalteth hymselfe, shalbe brought lowe. And he
that humbleth hymselfe, shalbe exalted.

At the begynnyng of our gospel good christen
people Iesu Christ doth comende vnto vs syn-
gularly loue and charitie towarde al men, whan we
se that so familiarly he haüted and frequented with
them that were hys enemyes and hys euell wyllers,
that also he dyd eate and dryncke wpyth them for to
haue occasion to teache them and to conuerte them
vnto God hys father as the auctent doctour Cyril-
lus noteth. And here be rebuked and checked those
whych haue hated, malysed, & rancoz agaynst theyr
christe brythren, and do not vouchsaue to company
wpyth them, nor also to speake vnto them, whan that
by the diuine commaundement of almyghtye God
they be bounde for to remytte and to pardon all in-
juries, and ought by all meanes they can for to reco-
cile them, or els God shall neuer be reconciled wpyth
them. Consequently Iesu Christe doth instructe vs
that we ought at al tyms to accomplysh and do the
wozkes of mercy towarde our brythren and neygh-
bours

Cyrillus

Mat. vi.

hours. And specially that the sondaye be not in any
 wyse violated by the sayde workes of charitie. The
 whych he shewed well, whan that vpon the sabboth
 day he dyd heale the poore man of the dropsie. Which
 as holy doctours do expounde is truly the fygure of
 all humane nature, whych was spiritually ful of the
 dropsie, and ful of waters of concupiscence: wherby
 it perished and dzeue vnto eternall death. <sup>The spiri-
rituall
dropsy.</sup> Mozeouer in thys gospel Christ doth aduertise vs of these
 couetouse and proude scribes and pharisees whiche
 by theyr ambition at the feastes and banckettes dyd
 take the fyrst and moost honourable places. For the
 whych cause Iesu Christ doth correcte them, and in-
 structeth them, and vs also, wyllynge vs whan we
 shalbe called vnto mariages and feastes, that we do
 not syt in the hyghest places but in the lowest. The
 whych may be vnto vs very well a mozell doctrine
 as to the exteriour worke, as the holy doctours of the
 church do full well declare it, & in especiall the great
 clerke Basilius declareth it on thys wyse. To take
 the lowest place at feastes accordynge to the Lords
 commaundement is conuenient, but agayne conten-
 tiously to runne into it, is a thyng reprouable as a
 disturbaunce of orde and occasion of hurly burly.
 And surely sayeth thys clerke yf contencion be mo-
 ued who shuld syt lowest amonges you, ye shal dis-
 frayne thyng from those that stryue to syt hyghest,
 foral is one mater. wherfoze lyke as our Lord say-
 eth here, it is expedient for hym that maketh a feaste
 to appoynt the orde of syttinge. So shal one of vs
 in patience susteyne eche other honestly, and doyng
 al thynges in orde and not after the fansye of some

On the.xvij.sondaye

we shall neyther seme to counterfayte humilitie by
ouermuch gaignsayng but rather by humilitie we
shall obtayne pacience. For surely it is a greater to-
ken of pryde, by ouermuch repugnancie & refusyng
not to syt in suche place as the feastmaker thynketh
mete for vs, and contenciously to occupie the lowest
rowme, than it is to syt in the hyghest place whā we
be commaunded so to do. Thys sayeng therfoze of
Christe mozally is thus to be taken. Yet for all that
spiritually, it may be well vnderstanded as Bede &
other expositours also do godly applie it of the ma-
riage of the sonne of God wyth humayne nature:
which is the vnion and the maryage of hym and all
Mat. 22. faythfull soules. Of the which it is wyrtten in ano-
ther place. That many be called but fewe elected.
The whych sentence of God ought to astonny vs, &
we ought diligently to consider what they be which
be chosen, in desyryng to be of theyr company. Tru-
ly Iesu Christe hymselfe dothe shewe vs, sayeng:
That whosoever doth humble hymselfe in makyng
hymselfe seruaunt vnto all and doyng the woꝝkes
of charitie to hys bzethren for the honour of hym, he
shalbe elected or chosen and exalted. And on the con-
trary who soeuer shall exalte hymselfe in wyllynge
by pryde to haue maystershyp and lordshyp ouer al,
and vncharitably neglectynge and despyssynge hys
euen christen and pooze bzethren he shalbe humbled
put downe, and cast backe fro the mariage, for God
respyseth proude men, and gyueth grace vnto the hu-
ble. wherfoze my frendes let vs at al tymes do good
woꝝkes, and mercy vnto all. Let vs not be ambiti-
ous of woꝝldly honoure, Let vs humble our selues
vnder

Under the myghty hande of God, and after this lyfe we shalbe by hym exalted whan it shalbe hys pleasure and godly wyll into eternall glozve wyth the company of al those that be happy for to prayse him and blesse hym wythout ende.

The Epistle on the .xviij. sondaye after Trinitie.

The .i. Epistle to the Corin. the .i. chap

Thargument

A gratulacion of thankesguyng for the true knowledge of godlynes.

Brethren, I thanke my God alwayes on your behalfe: for the grace of god, which is gyuē you by Iesus Christ, that in al thynges ye are made rych by hym, in all vtterance, and in al knowlege, by the whych thynges the testimony of Iesus Christ was cōfermed in you, so that ye are behynde in no gyft waytynge for the appearynge of our Lorde Iesus Christ, whych shal also strength you vnto the ende that ye may be blamelesse in the daye of the comyng of our Lorde Iesus Christ.

Synt Paul good chzisten people in the epistle of this present sondaye doth teache vs, þe which hath þe grace of God in hys harte, whan he seeth the pooze synners leaue theyr euell lyfe, and that they conuerte them vnto God in grace, is exceedingly ioy full, and continually yeldeth graces and thankes vnto God. For it is wyrtten in the .xiiij. Chapter of hys fyrst epistle vnto the Corinthiās. Charitie doth not reioyce at iniquitie, that is to saye, of the estate of synners but is in heuines, pytie, and compassion. But it reioyceth of truth, whych is whan they leaue

Sl. ij.

theyr

On the .xviiij. sondaye

they synnes and the vanitie of thys worlde, & that they conuerthe them vnto God whyche is all veritie. And also ioye is made in heauen amonges the angels of God, as it is wryten in the .xv. chapter of S. Luke. It is ioye befoze the angels of God for a synner that doth penaunce. Also saynt Paule here yeldeth graces and thankes vnto God for the Cozinthians: knowynge þ̄ it was not by any workes that they had done, that they were conuerted, but by the only mercy of God not deserued on theyr behalfe. And thus it is of vs. In our conuertynge by true fayth vnto Iesu Christ we be made ryche in hym in all thynges, in al wordes, and in all sciences: that is to saye, in the doctrine of the Gospell, by the whyche is confirmed vnto vs, the wytnes of our saluacion: knowynge certaynly, that the myght of god is in the Gospell for to saue all them whych shal beleue in it. But befoze that we be worthy to haue suche, and so greate rycheesses, we must renounce and vtterly forsake the vayne confidence and trust in the rycheesses and delytes of thys worlde. For Iesu Christe hym selfe sayeth vnto vs, that we can not serue God, and also the rycheesses of thys worlde. Mozeouer in another place he sayeth, that yf we do not renounce in oure mynde and affection all the goodes that we do possesse we can not be his disciples. Let vs thā hold vs by fayth in our conuersion to God: the whyche fayth, foloweth so many gyftes and graces of God that there lacketh nothyng for saluacion. And we shall abyde in all suertie and in peace of conscience, the commynge of Iesu Christe, whych shalbe perticulerly at the daye of our death and departyng fro
thys

Mat. vi.

after Trinitie.

Fol. clxiiij.

thys worlde, and generally at þe daye of dome, at the
whyche tyme he shall come and geue vnto vs hys
great & inestimable ryches, the whych we do now
crave for by fayth & hope, that is the eternal glorie of
hys heauen. Into the whyche that we maye al come
by the graces & merytes of our Lorde Iesu Christ.
To whom be al glorie. Amen.

The Gospel on the. xviij. soday after Trinitie.

The. xxij. chapter of Matheu.

Thargument.

The pharisees question to Christ, and again
Christs question to the pharisees.

THe pharisees wēt vnto Iesus, and one of them
whiche was a doctour of the lawe of Moses,
asked hym a question, temptyng him, and sayeng
Mayster whyche is the great cōmaundement in the
lawe? Iesus said vnto hym: Thou shalte loue the
Lorde thy God wyth all thy harte, and wyth al thy
mynde. This is the fyrst and great cōmaundement
And the seconde is lyke vnto it. Thou shalte loue
thyneighbour as thy selfe. In these two cōmaū
dementes hange all the lawe and the prophetes.

Whyle the pharisees were gathered together, Ie
sus asked them, sayenge: what thynke ye of Christ?
whose sōne is he? They sayd vnto hym: the sonne
of Dauid. He sayde vnto them: howe then doth
Dauid in spirite cal hym Lorde, sayeng: The Lord
sayd vnto my Lorde syt thou on my ryght hande

Sf. iij.

tyll

On the.xviij. sondaye

tyll I make thyne enemyes thy footestole. If Dauid
than call hym Lorde, howe is he then hys sonne?
And no man was able to answer hym any thynges:
neyther durste any man (from that day forth) aske
hym any mo questions.

Hierom The Gospell red in the churche thys daye good
chrysten audiere doth reherse vnto vs, how the
pharisees, hearyng that Iesus Chyist had confounde
ded the Saducees, whych as saynt Hierome noteth
were of contrarpe opinions wythin themselves and
as it were enemyes one to another, yet they come
ioyne together agaynst Chyist to thintent as Iheron
Chrysostome sayeth they myghte ouercome hym by
multitude, whom they coulde not conuince with rea
sons. And so sayeth he they confessed themselves to
be naked of the trouth whych armed theselues with
multitude. They come than all together. And one
amonge them a doctoure of the lawe speakynge fo
all the reste (to the intent yf that one ouercame they
myght al seme to haue the vpperhand) in temptyng
out Lorde Iesu Chyist, dyd put thys question vnto
hym, sayeng: Mayster whiche is the greatest com
maundement of the lawe? Here you may se what fa
shions these falle foxes and ypocrites had. First
they called Iesu Chyiste mayster: whose disciple fo
all that, they had no desyre to be. And they dyd de
maunde hym of the greatest commaundemente (as
Chrysostome sayeth) which neuer had accomplished
the least: but rather by theyr cursed and auaricious
constitucions had transgressed all the lawe of God.
And they thought that it was ynough for to dispute

Hierom

Chryso
stome.

Christo
stome.

the one agaynste the other by pryde and banitie, for they dyd not despyze but all only to be sene and pray-
sed of men, yet for all thys the swete Sauour despy-
rnyng theyr saluacion doth gyue them here true and
sounde doctryne and healthfull correccion, answer-
rnyng the mekely, that they ought to loue God wyth
all theyr thought, the whych they dyd not: and theyr
nephghbour as themselves, but they dyd cleane con-
trary. For he whych was theyr God, & theyr nephgh-
bour in as much as he was man, they wold put him
to death. In whyche he shewed them to be synners,
ypocrites that is to saye counterfayted holy & trans-
gressours of all the lawe and of the prophetes. And
accozdyng vnto saynte Marke in the. xij. chapter,
they wylst not what to answer, but theyr owne doc-
toure gaue sentence agaynste them, sayenge: May-
ster, in truth thou haste sayde well. For there is one
only God, & there is none other but he. And to loue
hym wyth all the harte, wyth all the vnderstandyng
wyth all the soule, and with all the strength, and the
nephghbour as hymselfe: is a greater thyng then al-
the bzentoferrynges and sacrifices made vnto God.
Here maye you se, howe he hymselfe gyueth iudge-
ment agaynst the couetousnes of the scribes & pha-
rises whych loued so well the sacrifices, for the pro-
fite that came therof vnto them. And on the contrary
syde he approueth the answer of Iesu Chryste, the
whych they thought to haue interrupted and chec-
ked. Thus it appeareth that the craftye be taken in
theyr craftines, and there is no counsell agaynst god
And then fynally our Lorde demaunded of the pha-
rises beyng all there together, whose sonne Chryste
was

On the.xviiij. sondaye

was. And forbycause they were carnall they knewe nothyng in Christ & in Messias but fleshe, and they answered hym that he was the sonne of Dauid.

And then oure Lorde wolde shewe them and teache theyr saluaciō. For it was not ynough for to beleue that he was a man comen of rofall bloude, but also it must be beleued that he was God vnited vnto humayne nature for to make the redemption of men.

Pf.xix.

And therfore he sheweth them by þe wytnesse of Dauid selfe that he is God, where Dauid sayeth in scripture, The Lord God hath sayd vnto my Lorde. Syt

Remigius.

on my ryght hande vnto the tyme that I put thynne enemyes a foote stoole to thy feete. Dauid calleth Christ hys Lorde syttyng on the ryghte hande of God whych is to vnderstande (as the auncient doctour S. Remigius & other doth expounde it) not that God is corporall that he shulde haue a ryght or lefte syde but to syt on the ryghte hande of God, is to remaine in the same honoure and dignitie egall wyth the father, so that herby he confesseth that he is god. And thys the pharisces vnderstode not to be said of Christ: but they were those whiche the spirite of god calleth the enemyes of Christe, for to be put vnder hys feete. Then my bryethren let vs not tempt Iesu Christ. Let vs beleue, that the greatest and the fyrst commaundement: is to loue God wyth all our hart, wyth all oure thought, and wyth all our soule, that he is true god and that he is true man. And we shal be of the nombze of the chosen for to laude the heauenly father, and our Lorde Iesu Christ syttyng on hys ryght hande. Vnto the whyche wyth the holy ghost be glorie wythout ende.

The

The Epistle on the. xix. sonday after Trinitie.

The. iiii. chapter to the Ephesians.

Thargument.

O How we ought to put of our olde Adam, and put on the newe.

Berthen, be ye renewed in the spirite of youre mynde, and to put on that newe man, whyche after God is shapen in ryghtuousnes and true holynes. Wherfore, put away lyeng, and speke euery mā trouth vnto hys neyghbour, for as much as we are membres one of another. Be angry and synne not: let not the sonne go downe vpon your wrath, neither gyue place vnto the backbyter. Lethym that stale, steale nomore but let hym rather labour with hys handes the thyng which is good, that he may gyue vnto hym that nedeth.

Mwelbeloued frendes in our sauour Chyrist ye shall vnderstande that in the texte immediatly goyng befoze this Epistle of thys presente daye, the Apostle doth admonysh vs for to leaue the olde mā, that is to say our fyrst natiuitie or byrth by þ which we be bozne chyldzen of the pye and wyath of God, & we be fulfilled wyth synnes, wyth euil despyres, and wyth concupiscences, the whych woll turne vs vnto corrupcion and eternall death. After in our Epistle he exhorteþ vs, that we shuld be renewed, not accorþyng vnto the bode, but in the spirite of our soule. For it is the spirite of God that wyll inhabite there, and do hys workes. Then we must, for to be renued in our hartes haue nede that the gyftes and graces of God maye abyde there in stede of the concupiscen

On the.xviiiij. sondaye

was. And for bycause they were carnall they knewe nothyng in Christ & in Messias but fleshe, and they answered hym that he was the sonne of David.

And then oure Lorde wolde shewe them and teache theyr saluaciō. For it was not ynough for to beleue that he was a man comen of royall bloude, but also it must be beleued that he was God vnited vnto humayne nature for to make the redemption of men.

Pf.xix.

And therfore he sheweth them by þe wytnesse of Dauid selfe that he is God, where Dauid sayeth in Psalme. The Lord God hath sayd vnto my Lorde. Syt on my ryght hande vnto the tyme that I put thyn enemyes a foote stoole to thy feete. Dauid calleth

Remigius.

Christ hys Lorde syttyng on the ryghte hande of God whych is to vnderstande (as the auncient doctour S. Remigius & other doth expounde it) not that God is corporall that he shulde haue a ryght or left syde but to syt on the ryghte hande of God, is to remaine in the same honoure and dignitie egall wyth the father, so that herby he confesseth that he is god. And thys the pharisees vnderstode not to be said of Christ: but they were those whiche the spirite of god calleth the enemyes of Christ, for to be put vnder hys feete. Then my brethren let vs not tempt Iesu Christ. Let vs beleue, that the greatest and the fyrst commaundement: is to loue God wyth all our hart, wyth all oure thought, and wyth all our soule, that he is true god and that he is true man. And we shal be of the nombze of the chosen for to laude the heauenly father, and our Lorde Iesu Christ syttyng on hys ryght hande. Vnto the whyche wyth the holy ghost be glorie wythout ende.

The

The Epistle on the. xix. sonday after Trinitie.

The. iiii. chapter to the Ephesians.

Thargument.

How we ought to put of our olde Adam, and put on the newe.

Berthen, be ye renewed in the spirite of youre mynde, and to put on that newe man, whyche after God is shapen in ryghtuousnes and true holynes. wherfore, put away lyeng, and speke euery man trouth vnto hys neyghbour, for as much as we are membres one of another. Be angry and synne not: let not the sonne go downe vpon your wrath, neyther gyue place vnto the backbyter. Let hym that stole, steale nomore but let hym rather labour with hys handes the thyng which is good, that he may gyue vnto hym that nedeth.

Mwelbeloued frendes in our sauour Christ ye shall vnderstande that in the texte immediatly goyng befoze this Epistle of thys presente dape, the Apostle doth admonysh vs for to leaue the olde mā, that is to say our fyrst natiuitie or byrth by þ which we be bozne chyldzen of the yre and wrath of God, & we be fulfylled wyth synnes, wyth cruel despyres, and wyth concupiscences, the whych woll turne vs vnto corruption and eternall death. After in our Epistle he exhorteth vs, that we shuld be renewed, not accorpyng vnto the bodye, but in the spirite of our soule. for it is the spirite of God that wyll inhabite there, and do hys woꝝkes. Then we must, for to be renued in our hartes haue nede that the gyftes and graces of God maye abyde there in stede of the concupiscen

On the .xix. sondaye

ces whiche the deuell hath put there by the synne of
Adam. As agaynst couetousnesse, mercy and lybera-
lité. Agaynst lechery, continence, & chastité. Agaynst
pyrde and rygoure, frendshyp mekenes and all hu-
militie. Agaynst hathered and rancor, loue and cha-
ritie. Agaynst iniquitie and synne, iustice & al grace.
And thus we shalbe newely arrayed wyth the newe
man Jesu Chyste: whych by hys holy spirite shall
make vs also newe men, holy men, & vertuose men
lyuyng nomore in foule and synkyng synne as we
were wont to do, but walkyng in newnes of lyfe by
the grace of God by whom we shalbe iustified and
truly sanctified. And for bycause he is all trouthe, yf
we wolde abyde in hym, we muste caste out and put
from vs al lies and false tales, the whych from our
byrth is conioyned and euen knytte faste vnto oure
fleshe. For as the prophete sayeth. All men be lyars,
they haue spoken vanities and false thynges from
theyr byrth. And god alone is veritable & euē trouth
it selfe the whych wylleth that we speake trouth one
to another for we be all membyres of his body, whych
is hys church and spouse, whych spouse ought to be
gouerned led and conducted by the spirite of trouth
And thys spirite of trouthe yf it dwell in vs, shall
doubtles gyue vs all holy zele and a certayne godly
angre agaynst synne whych shalbe wythout synne.
As in sepyng the blyndnes and the unhappynes of
the pooze synners, we shalbe sozowful and heuy. As
it is wyrtten in the .iij. chapter of saynt Marke, that
our sauour Jesu Chyste whan he dyd se the wyrd-
nes of the scribes and pharisees he was soze trou-
bled and heuy wyth anger for the blyndnes of theyr
hartes

Omnis
homo
mēdax.

hartes. But here my frendes we must be well ware,
 that thys angre be not agaynst our chrysten bꝛother
 but agaynst the wycked enemye and the synne. And
 also that it do not abyde ouerlong in our hartes for
 feare that it shulde happen that the sonne of iustice,
 whyche is Jesu Chryste, shulde hyde and go downe
 from vs for our anger and yre, for in leaupng God,
 we shulde gyue place to the deuell. fynally the apo-
 stle dothe admonyshe vs that they whych haue bene
 theues & robbers, that they shuld do nomore thestes
 and robberies : but rather that they shulde labour
 wꝛth theyꝝ handes in good woꝛkes, not by auarpye
 oꝛ couetousnes for to ware ryche, but for to ayde cha-
 ritably and reliefe theyꝝ chrysten bꝛethꝛen which haue
 nede and pouertie. And in doyng thys God shall be
 in lykewyse mercypfull vnto vs, and shall haue pitie
 of vs. For he loueth mercy moze than sacrifice as
 our sauour Chryste hymselfe recoꝛdeth. After thys
 wyse yf we synyshe the course of oure lyfe, we maye
 truste that the crowne of iustice is layde by for vs
 which our Lorde shall rendꝛe vnto vs who is a iust
 iudge as S. Paule sayeth. For he shall rendꝛe vnto ij. ti. iiii
 euery man accoꝛdyng to hys woꝛkes. We shal say-
 eth Paule be set befoze the trone of Chyist to beare a ii. Cor. v
 waye accoꝛdyng as we haue done in our bodye, eꝝ-
 ther good oꝛ euell. Let our fayth then byꝛnge for the
 woꝛthy frutes of chrystianite that by gods grace we
 may be crowned accoꝛdyngly. To whom be al gloꝛy
 and pꝛayse for euer and euer. Amen.

The Gospel on the. xix. sonday after Trinitie.

The. ix. chapter of Matheu.

Thargument,

Et. ij.

Jesus

On the xix. sonday

¶ Iesus forgyueth the sycke man of the palsey
hys synnes, and healeth hym.

Iesus entred into a shyppe, and passed ouer, and
came into hys owne Cytie: and beholde, they
brought to hym a man sycke of the palsey, lyenge
in a bed. And whā Iesus sawe the fayth of them, he
sayd vnto the sycke of the palsey: sōne, be of good
chere, thy synnes be forgyuen the. And behold, cer
tayne of the scribes sayd wythin themselues: this
man blasphemeth. And whan Iesus sawe theyr
thoughtes, he said: wherfore thinke ye euell in your
hartes? Whether is easyer to say, thy synnes be for
gyuen the, or to saye aryse and walke? But that ye
maye knowe, that the sonne of man hath power to
forgyue synnes in earth. Then sayeth he vnto the
sycke of the palsey: aryse, take vp thy bed, and go
vnto thy house. And he arose, and departed to hys
house. But the people that sawe it, maruayled, and
glorified God, whych had gyuen suche power vn-
to men.

Chryso
some.

My welbeloued bꝛethꝛē and frendes, the cytie of
Iesu Chꝛist as noteth Chꝛisostomus the holy
doctour of the church is Capharnaum, the whyche
is called hys cytie forbycause that in leuyng Paza-
reth he wente and dwelled there, and also for the no-
ble sermons, and great myꝛacles whych he dyd oftē
there, as also now he doth one, whych we ought wel
to marke and note: for therein is compysed for vs no-
ble and healthfull instruction. Fyꝛste of all then we
ought to conſyder that our Sauour Iesu Chꝛiste,
hath

hath perceyued and beholden the fayth of them that
 dyd beate the man hauynge the palsey, but here is
 no mencion at al made of the great payne that they
 toke. For saynte Marke in the seconde chapter, and
 saynt Luke in the. v. chapter do rehearce thys selfe
 myracle and say that they vncouered the house, and
 so dyd let downe the bedde wherein the sycke man of
 the palsey laye befoze oure Lorde, for bycause that
 there was so great multitude of people that dyd fo-
 lowe hym that they coulde not come nere vnto hym
 Notwithstandynge all thys, there is made no men-
 cion here but of theyr fayth and truste: instructynge
 vs, that God dothe not so greatly esteeme oure out-
 warde woꝝkes, though that they be fayre and in ap-
 paraunce good, yf we haue not fayth by charitie woꝝ-
 kynge in vs, the whych only and her woꝝkes he este-
 meth. For certes what soeuer procedeth not of fayth
 whych is the roote and foundation of al good woꝝ-
 kes is synne as thapostle S. Paule doth wytnesse. Ro. xiiij.
 And therfoze the prophete Hieromie sayeth: Lorde Iere. v.
 God thy eyes do behold þe fayth. Therfoze sayd our
 lord vnto þe paralitique. Sone haue hope, be of good
 chere thy synnes be forgyuen the, shewyng vnto vs þe
 our synnes is þe syknes þe god wyl principally heale
 of þe whych aboue al thinges we ought to desyre þe
 healing, which is the remission: which we shall haue
 not by outward woꝝkes done wout fayth, but by þe
 fayth & cofidẽce þe we shal haue in Iesu Christ in re-
 turning agayn vnto him for al our businelles as wel
 spirituall as corpoꝝall, as vnto our creatour & rede-
 mer, which is only myghty ynough for to help vs, &
 principally for to pardon our synnes, whyche is the
 Et. iij. moost

On the .xix. sondaye.

moost daungerous sykenes that can be to mākynd,
foz by the same we dye of euerlastyng death. And
foz bicause that the scribes and doctours of the lawe
dyd not belcve that Chyste was God, they sayde in
theyr hartes, that he blasphemied in fozgyvinge and
pardoninge the synnes vnto the falsye man. And it
maye be that they had red that whych god had sayd
in the .xliij. chapter of Mat: It is I, it is I my selfe
that pardone the synnes bycause of me. Then God
dyd shewe hymselfe true God, in rebukinge them of
theyr euell thoughtes, and sepyng theyr hartes (the
whych apperteyneth vnto god onely, of whome is
sayd. It is thou Lorde God which sercheth the har-
tes and the raynes. And yet moze outwardly he shew-
ed hymselfe. Foz visibly and by hys only worde he
healed the spcke mā, & dyd gyue hym sodenly bodely
strength, and wythout beyng in any maner weake
of hys sykenesse, he commaunded hym to beare a-
wayne hys bedde and to go vnto hys house, shewing
that it was he of whom it is sayd. He hath sayd and
they were done. Thys pooze paralitique is the fy-
gure of all synners, the whych be vnable as of them-
selues to do any good, & they be bozne in theyr bed-
des, that is to saye in the flesh of theyr concupiscen-
ces. But whan they haue sayth vnto the worde of
God whych apprehedeth gods promyse wyth an et-
nest repentaunce of theyr former lyfe and a study of
a newe lyfe they receyue full helth: and where as be-
foze they were subiectes vnto theyr flesh and fleshy
desyres, they be nowe maysters, and hold them sub-
iectes, and synally they go by the grace of God and
the vertue of hys worde beyng conducted and foz-
tified

tyfied by the same in newnes of lyfe walkyng in the
pzeceptes and ozdinaūces of God, they go I say vn
to theyr house whych is the moſte blessed and ioyful
kyngdome of heauen. And the people whā they ſaw
thys myracle had feare and greate reuerence vnto
God: and eſpyeng his greate benefites to mankynd
gaue to hym glozie, knowynge that the men coulde
not do ſuch woꝝkes whych be aboue nature, yf God
do it not by them: and in thys doynge, they glorified
Jeſu Chriſte whych is true God and true man, and
whych vndoubtedly is the iuſtice, the glozie, and per
fection of all men, whych not truſtyng in themſel
ues as dyd the proude phariſee whome the Goſpell
maketh mencion of but wyth ſorrowfull harte a due
penaunce accorpyng to the exemple of the publicane
lamentyng theyr ſynnes haue ſtedfaſt fayth and cō
ſiſtence in hym beyng in full mynde and a redynge
not ouely to be hearers of the lawe and Goſpell but
also to be doers and woꝝkers of the ſame as Chriſte
hath appoynted vs to do. God graūt vs that grace.
To whom be al glozie imperie and peace in infinita
ſeculorum ſecula. Amen.

The Epiſtle on the .xx. ſonday after Trinitie.

The .v. chapter to the Ephesians.

Thargument.

An exhortacion to vertuouſe lpyunge.

B Rethren, take hede therfore howe ye walke cir
cumſpectly: not as vnwyſe, but as wyſe men:
auoydyng occasion, by cauſe the dayes are euell.
Therefore, be ye not vnwyſe, but vnderſtand what
the wyl of the Lorde is, and be not droncke wyth
wyne

On the. xix. sondaye

wyth wyne wherein is excesse : but be fylled wyth the spirite, speakynge vnto your selues in psalmes and in hymnes, and spirituall songes, syngeyng and makynge melodie to the Lorde in your hartes, gyuyng thanks alwayes for all thynges vnto God the father, in the name of oure Lorde Iesu Christe submyttyng your selues one to another in the fear of God.

The sermon vpon this Epistle.

we be
here ex
horted
to good
workes.

My good bryethren and systers the wyse man sayeth in hys prouerbes that there is a waye the whych semeth vnto me to be straght and good, but it leadeth vnto eternall death. Certes thys is þe way of the woꝛldly people, whych lyue accordynge to the desyres of the fleshe, not remembryng, howe they shall descende in a minute of an houre vnto hell. Therfore in our epistle which this day is redde in the churche the apostle doth exhorde vs that we wol walke prudently and wysely as becometh chrysten men in the meane tyme, whyle we shalbe in thys woꝛde & vale of mysery: not as the folysh folke that shall peryshe but as the wyse folke replenyshe with the true and heauenly sapience, folowynge the steppes so nere as God shall gyue vs grace of oure Sauoure Iesu Christe. sekyng by all meanes we possible can occasion and oportunitie to do well, as woꝛkes of sayth, woꝛkes of mercy and pytie towardes our euen chrysten. And in thus doyng vndoubtedly we shall redeyme oꝛ bye agayne the tyme whych we haue yll bestowed. And certainly we shuld be moued vnto this namely forbycause that the dayes be euell, not in the
selues

selues, but for the synnes that be comytted in them.
 For the deuell dothe all he can to turne vs from the
 good waye: whiche be the commaundementes of God
 and the fulfylling and executyng of his holy worde
 vnto the whych we must directte our hole lyfe yf we
 wyl be saued and not perishe eternally. Let vs not
 then (good people) be as brute & vnreasonable bea-
 stes, imprudent, recheles, vncircumspecte & without
 vnderstandynge: but let vs vnderstande what the
 good wyl of our Lorde Jesu Christe is, the whych
 wylleth that we shulde be saued all. And for þe cause
 he hath suffred death, vnto the whych we muste be
 conformentable, in dyeng to our synnes, lustes, & con-
 cupiscences, to thende that we be sober & chaste, and
 replenyshed wth the holy goost, the whych shall
 cause vs to saie in our selues praynges and spiri-
 tuall songes vnto God: and that wth a pure and a
 clene harte and not alonly with outwarde voyces &
 open deuocions, the whych be often ful of hypocrisy
 and pryde: and for that cause displeasaunt vnto god
 And therfore our Lord sayeth in the gospel of saynt
 Mathew, where he speaketh of the pharisees which
 dyd all that they dyd ether by hypocrisie or by coue-
 tousnes. Thys people (sayeth he) doth honoure me
 wth theyr mouth, but theyr herte is farre from me,
 they wyng hereby vnto vs that aboue all thynges he
 wold haue and requyre of vs the good desyre of the
 herte whych is true prayse and prayer. And thus we
 shall yelde praynges & louynge thanks alwayes
 vnto God for all thynges in our Lorde Jesu Christ
 aswell for aduersitie and tribulation, as for prospe-
 rite & welth. For we shall sauour of god in al good-
 nesse

Mat. xv

On the .xx. sonday

nes: in such wyse, that al thynges which it shal plesse him to sende vs, we shal beleue the same to be ryght good ordynged vnto his glorie and honour, and vnto the health of our soules. And yet we ought to do all thys in the name of Iesu Chyiste, that is to saye, that all the goodnes that we shall do, we do knoweledge that it is he which doth it in vs, and we ought to geue him the honour & glorie for the same. For it is in him onely that the father hath taken pleasure. And also we shall suffre all thynges toposly for the loue of him which hath suffred so much for vs. And in his feare & charitie we muste be subiectes the one to the other, for he hymselfe that was mayster and Lord of al was by charitie made minister & seruaunt vnto al. God geue vs then grace good people to accomplishe in al thinges his wyl. To whom be geue al prayse glorie & thanks for euer and euer. Amen.

The gospel on the .xx. sondaye after Trinitie.

The .xxij. chapter of Matthewe.

Thargument.

¶ The kyngdome of heauen is resembled to the wedding of a kynges sonne. &c.

Iesus sayde vnto his disciples. The kyngedome of heauen is lyke vnto a man that was a kyng, which made a mariage for his sonne and sent forth his seruauntes, to cal the that were byd to the wedding and they wolde not come. Agayne, he sente forth other seruauntes sayeng. Tell them whiche are bydden: beholde, I haue prepared my dyner: mine oxen and my fatlinges are killed, and al thinges are ready come vnto the mariage. But they made
lyght

lyght of it, and went theyr wayes: one to his ferme place, another to his marchandise, and the remnaüt toke his seruantes, and intreted them shamefully and slue them. But when the kyng hard therof, he was wroth and sent forth his men of warre and destroyed those murtherers, and brent vp their cytie. Then saide he to his seruantes: the mariage is dede is prepared. But they which were bidden, were not worthy. Go ye therfore out into the hye wayes: and as many as ye fynde byd them to the mariage. And the seruantes went out into the hye wayes, and gathered together all, as many as they coude fynde, both good and bad, and the weddyng was furnyshed with gester. Then the king came in to se the gester, and whan he spied there a man, whyche had not on a weddyng garment, he sayd vnto him fréd howe camest thou in hyther not hauing a weddyng garment? And he was euen spechlesse. Then sayd the kyng to the ministers: take and bynde him hand and foote, and caste hym into vtter darkenes, there shall be wepyng and gnashyng of teeth. For many be called but fewe are chosen.

The moste soueraygne goodnesse of God (good chrysten people) hath bene so greate and large towards vs sely pooze synners that when we all worshypped ydoles, seruing the deuyl of hel and for our rewarde and stipende descendyng with him vnto eternall death and destruction, it yet hath pleased him of hys clemency for to haue pytie and mercy on vs. And therupon he vouchesaied to sende none o-

Alu. is. ther

On the.xx.sundaye

S. Gre-
gorye.

ther but euen his owne sonne into this world for to
take our flesh upon him and to be made man for to
be the spouse (as saynte Gregoite sayeth) of our na-
ture then beyng so vile and unhappye. This hath
bene for to take upon him all our synnes and mys-
erres, and for to geue and distribute vnto vs all hys
graces and riches. And this as holy doctours ex-
pounde is the weddinges wherof our gospel spea-
keth, whyche be truly weddinges: of the whyche the
bodely and worldly weddinges is but a figure. For
as we saye, who weddethe the woman, weddethe the
debtes, and is bounde for to paye them. In like maner
our most mercifull Sauour Jesu Christe in wed-
dinge oure soules is becommyn debtour and payer
of al our synnes, and debtes. And also al the goodes
of the husbonde he commyn vnto the wyfe, therfore
he hath made vs possessours & heritours with hym
of all hys goodes and his realme, in whyche shalbe
truly solemnysed the weddinges, & ther shalbe made
the greate euerlastinge banquet whych he shall make
vnto al them that shal haue bene in thys world per-
seuerantly conioyned and vnted vnto him by faith.
Vnto the whych weddinges the Iues were called &
inuitid whyche haue dyspyled them, and wolde not
comme thither, but haue vilanously slayne the pro-
phetes, and also Jesu Christe hymselfe, and some of
hys apostles and dysciples that dyd call them vnto
the euerlastinge feaste. And therfore god hath sente
hys men of warre that is to saye, as saincte Hieroni-
and other expositours do expounde thys place, the
Romaines, Vaspasian and Titus, the whyche haue
put the Iues to death that were suche murderers &
homicides

homicides and haue put theyr cytie in ruyne and destruction. And when the Jewes shewed themselues thus vnwoorthy of the grace of god which was thus frely offred and presented vnto them: the apostles & disciples by the commaundemente of God wente to preache vnto the Gentilles which as then were ydolaters, and out of the wayes of God, and dyd assemble a church, the whych is called catholyke, a church of fayth and of christendome. And by the visitacion that thys kynge maketh for to se them that be sette: is figured vnto vs the examinaciō which God shall make of all them that be in his church, whiche shall do rigorous iustice vpon al them that shall be founde wythoute the weddyng garment: that is to wytte wythout fayth woꝝ kynge by charitie oꝝ (as S. Gregorie expouneth) wythout charitie. He therfore (sayeth this holy doctour) entreth to þe mariages oꝝ weddynges wythout the weddyng garment whiche in the church hath faith but hath not charitie. Oꝝ after the mynde of saynt Hierome the weddyng garment be our Lordes commaundementes and the woꝝkes whych a man is bound to do by the lawe and gospel and whych make the garment of a newe man which garment at the daye of iudgemente he that shall be founde vnder a christen mans name not to haue, is forthwyth taken awey. And the kynge sayeth vnto him. Friend howe comest thou hither oꝝ what makest thou here not hauing the weddyng wede. He calleth hym friend forasmuch as he was bydde to the mariages as he had bene a frende by fayth. But he reproveth hym of folie bycause wyth his fylthy garmente he hath defyled þe cleannes of the mariage. For those

Ab. iij. that

what
the do-
ctours
call the
weddig
garmēt;
Grego-
rye.
Hierom
Chryso-
stome.

Thomas
Callaghan
Cal. 1590

On the .xx. sondaye

that our Lorde God almyghty the father of heauen
doth call vnto this most noble and blessed wedding
he woll haue them come not wth fete (sayeth Chri-
stostome) but wth sayth & maners. This weddyng
garment than they lacke I meane they that haue
not the liuely faithe whiche by charitie worketh the
w^l plesure & commaundementes of our Lorde, albeit
in outward apparance they haue done many goodly
workes & also myracles, yet for all that they shal be
giuen vnto the ministers and hāgmen of hell, for to
be sent vnto the tormentes eternal, hauing their fete
and handes bounde, that is to say, that they shal ne-
uer desire nor do any thing that shalbe pleasaūt vnto
God. And for the ende and conclusion of our gos-
pel bycause (as saynt Hierom sayth) not the begyn-
nyng but the ende is to be sought, therfore our sau-
our Iesu Christ saith that many be called. For assu-
redly al they that haue herde the apostles and disci-
ples (whose wordes haue bene herd ouer al the earth
be called but yet fewe be chosen and elected. The
whiche sentence oughte to be a wonderfull cause of
humilitie befoze god: and specially a cause for vs to
despise al the thynges that be in thys worlde for to
wynne Iesu Christe. Therfore the apostle in the .iij.
chapter of his epistle vnto the Colossians doth exhort
vs sayenge: Arrape you as chosen of God holy and
beloued from the entayles of mercy, benignite, hu-
militie, mekenesse, and patience. Supporte the one
the other, and pardone and forgyue one an other a-
monge your selues, if any hath quarel to other. So
as god hath pardoned, so pardone you. And aboue
all thynges haue charitie which is the bonde of per-
fection

S. Hiero

after Trinitie.


Fol. clxxij.

section. If we do thus we shall at laste come vnto
hys bankete of the weddynges of the sonne of God
and his spoule and we shal haue the weddyng gar-
ment where shalbe nothyng reproched vnto vs: but
we shalbe in the nombze of the chosen people, & shall
haue the pleasures of the kingdome of heauē. Vnto
the glozyp of the father and of the sonne & of the holy
ghost which conueyeth all them that doth good vnto
thys glouyouse weddyng, wherunto he byyng vs al,
Qui viuit et regnat in infinita secula. Amen.

The Epistle on the. xxj. sonday after Trinitie.

The. vi. chapter to the Ephesians.

Thargument.

 Saynt Paule dothe here describe vnto vs
the armout of the christian souldioure.

MY brethren, be strong thorowe the Lorde and
thorowe the power of hys myghte. Put on
al the armour of God, that ye maye stande agaynst
the assautes of the deuil. For we wrestle not agaynst
bloude and flesh, but agaynst rule, agaynst power,
agaynst worldly rulers, euen gouerners of the dar-
kenes of thys worlde, agaynst spirituall craftynesse
in heavenly thynges. Wherefore take vnto you the
whole armoure of God, that ye maye be hable to
resyste in the euell daye, and stande perfecte in all
thynges. Stande therfore, and youre loynes gyrde
wyth the trowth, hauing on the breste plate of rygh
teousnes, and hauynge shoes on youre fete, that ye
maye be prepared for the Gospel of peace. Aboue
all

On the .xxi. sondaye.

al, take to you the shild of fayth, wherwith ye may quenche all the fyrye dartes of the wycked. And take the helmet of saluation, and the sword of the Spirite, whych is the worde of God.

My bzyethzen and frendes ye shal marke & consyde that our enemye the deuell, doth warre continually agaynst vs, and sercheth by all wyles and meanes possible to byng vs to cōfusiō and death, and that we maye be vnable to resyste hys assaultes and powers: The apostle dothe therefore teache vs what thyng we haue to do in such and so greate perylls: that is, that we shuld comfort and lyfte bp our selues in God and in hys moste comfortable myght and power. For as it is sayd in p. xxiij. psalme: The Lorde God is strong and myghty: The Lorde God is mighty in battell. Certes my frēdes it is our Lord Iesus Christ p the prophete here speaketh of whych by hys moste triumphant and gloriouse death and passion hath bene myghty in sutmountyng our enemye, I meane, oure, mortall enemye the Deuyl. Then in thys bytter consycte and battell that we haue agaynst both hym, the worlde, and the fleshe, let vs take good corage and harte vnto vs: not in trustyng so much vnto our owne power & strength, but in the strength and pypsaunce of Iesus Christe whyche shal fight for vs, and which shal not leaue vs that be his membez: but in hym and by hym we shalbe made myghty to resiste & valiauntly to withstande all temptacions, yea and all the maliciouse powers of any prynces & myghty men that gouerne the darkenes of this worlde which wolde inforce vs

after Trinitie.

fol. clxxij.

to vngodlynes oꝝ foꝝ vngodlynes wolde persecute
and afflicte vs. Let vs than take the armour & her-
neys of god wherwith we maye make resistance and
stande stedfast against the strenghtes assautes and
embushmentes of the deuell. Foꝝ if we be knyghtes
of Iesu Chyist certepnly we must entre in to battayl
wpyth hym, foꝝ there shalbe none crowned, but they
that shall haue fought woꝝthelye. And what is the
armoure of God? Certes it is thys. Fyyste we muste
haue agaynst all corrupt lustes and concupiscences
our loynes oꝝ raynes gyꝝthed wpyth tructh. Agaynst
synne, the bꝛest plate of iustice and innocencye. Foꝝ
shoes, we must haue pure affection, whych is the pꝛe
paracion foꝝ to walke in the gospell of peace. And in
all thynges, we muste take sayth foꝝ our shelde: by
whych we maye put out the vehement temptacions
of the deuell., wherwpyth he doth assaile vs as wpyth
dartes inflamed, the whyche shall by no meanes an-
noye vs, if we haue stedfast feith in Iesu Chyist and
in his holy woꝝd. Foꝝ helmet, we must haue hope of
saluation. And thus armed yet muste we haue the
swoꝝde of the spirite, that is the woꝝde of god, by the
whyche swoꝝde all the puillances and foꝝce of the e-
uyl spirite shalbe cut. And furthermoꝝe we must ne-
uer leaue these armours as longe as we be in thys
woꝝlde: foꝝ we shall alwayes haue batayle. But by
these armours we shall vanquyſhe in Iesu Chyiste,
and by Iesu Chyist: and not by our owne strength,
vnto hym then be perpetuall gloꝝye togyther wpyth
the father and holy ghoſt, in infinita seculorum se-
cula. Amen.

The ar-
mour of
a chris-
te ſoule
diour,

Fr. i.

The

On the .xxj. sondaye
The gospell on the .xxj. sondaye after Trinitie.
The .iiij. chapter of Ihon.

Thargument.

¶ Iesus healeth the rulers sonne.

THere was a certen ruler, whose sone was sicke at Capernaum. As sone as the same herde that Iesus was come out of Iewry into Galile, he went vnto hym and besought hym, that he wolde come downe and heale his sonne. For he was euen at the poynt of death. The sayd Iesus vnto hym: except ye se sygnes and wonders ye wyll not beleue. The ruler sayeth vnto hym: Syr, come downe or euer that my sonne dye. Iesus sayeth vnto hym: Go thy waye, thy sone lyueth. The man beleued the word that Iesus had spoken vnto hym. And he went hys waye. And as he was now goyng downe the seruantes met hym and tolde hym sayeng: thy sonne lyueth. Then enquired he of them the houre when he began to amende. And they sayde vnto him: Yester daye at the seuenth houre the feuer lefte hym. So the father knewe that it was the same houre in the which Iesus sayde vnto hym: Thy sone lyueth. And he beleued and all hys housholde.

In this gospell (good chrissten audience) our Lord Iesus Christ doth rebuke him whych despyzed the health of his sonne, forbicause that he did not beleue sufficiently, that is to saye, that he had not hope in him as he ought to haue. And did reproche him that if they se not tokens, they wolde not beleue. But ye
wol

wol say. why he hath desired Chyrist to heale his son
 dyd not beleue? To thys doubte thus aunswereth
 S. Austine. Aske not me but aske Chyriste what he
 thoughte of this mā. For it foloweth in the text that
 Iesus sayd vnto hym. Onles ye se sygnes and won-
 ders ye wyl not beleue. So (saith S. Austine) he re- Saynte
 proueth him bicause he was colde in faith or at leste Austine
 way neither hot nor colde forasmoch as he thought
 our Sauour Chyrist could not help hys sōne except
 he wente home wyth hym, where as in berpe dede
 Chyrist was able by the only word and commaunde-
 ment of hys mouth to heale hym namely sith in his
 wil he created and made al thinges of nought wher
 fore by thys he rebuked all them that do demaunde
 outward signes. For he wil not giue vs any signes,
 but only the token of his death and resurrection, as
 only sufficient for our tempozall consolation and e-
 ternall saluation, knowinge (as sayth saynt Paule)
 that our olde man (that is our sinnes and concupis-
 cences) is crucified and deade wyth hym: to the ende
 that we serue no moze to sinne, but y we shuld walk
 in newnes of lyffe as risen agayne wyth hym. This
 is the token that is gyuen vnto vs for our saluatiō
 And albeit that he of whom we speake, had not such
 faith vnto Iesu Chyrist as he ought to haue had (for
 he demaunded hys bodply p̄sence as needeful for
 to helpe hys sōne) yet for all that by hys inestimable
 goodnes, he shewed hymselfe vnto hym suche as he
 was, that is to saye, God, whiche is not absent from
 any place, haupng might by hys only word to heale
 all maladyes and infirmities as well spirituall as
 coypoꝝal, and sayde vnto hym: Go thy waye, thy sōne

On the xxij. sonday

lyueth and he beleueth his word. And in goyng dyd mete with his seruauntes the which gaue hym witnesse of the lyfe and health of hys sonne. And whan he had demaunded of them the houre of the health of hys sonne, and that he knewe þ at the selfe houre that Iesu Christ had spoken the worde he was healed, he beleued the moze, and hys fayth was augmented, and he dyd not onely beleue, but also al his hous holde. Wherfoze my frendes, the excellent clerke Bede noteth here in this place that in fayth there be degrees lyke as in other vertues whych haue initium incrementum et perfectionem, that is to saye, a begynnynge, an increase, and a perfection. The faythe then of thys man had begynnynge, when he asked hys sones health: increase, when he beleued Chyistes wordes, sayenge, thy sonne lyueth: perfection, when hys seruauntes brought hym tydynges þ hys sone was hole in dede & aboute what tyme he recouered. ¶ Howe the worde of God is myghty and of greute power, the whych destroyeth thus all syknesses, principally infidelite, which is the greuoust syknes that may be: for yt is cause of death not onely bodely but eternal. Let vs then haue fayth and stedfast hope in our Lord Iesu Christ, whych seeth all and knoweth all and whych he is in all places. And wyth one onely worde shall he gyue vs lyfe both bodely and gostly, vnto the glozy of the celestially father whych healeth all and wyl heale all that be sycke by him. Qui viuut et regnat. &c. Amen.

The Epistle on the xxij. sonday after Trinitie.

The fyrst chapter to the Philippanyans.

Char:

Degreis
in fayth
after, S.
Bede,

¶ Paule wylsheth that the grace of God and charitie myght increase in vs.

B Rethren, we trust in our Lord Iesu Christ, that he whyche hath begun a good worke in you, shall performe it vntyl the daye of Iesus Christe, as it becommeth me so to iudge of you all, because I haue you in my harte: forasmuche as ye al are companions of grace with me, euen in my bondes, and in the defendyng and stablyshyng of the Gospell. For god is my record, how gretly I long after you all from the very hert rote in Iesus Christ. And this I praye, that your loue maye increace yet more and more in knowledge and in all vnderstandyng, that ye may accepte the thynges that are most excellēt, that ye maye be pure, and suche, as hurte no mans conscience vntyll the day of Christe: beyng fylled with the frute of rightousnes, which frute cometh by Iesus Christ vnto the glory and prayse of God.

T he apostle saynt Paule good people doth here teach vs that we must abyde and wayte for fro God the perfection and accomplisshyng of all good workes begonne, sayeng: that it apperteyneth vnto hym to make an ende of the worke that he hath begun, the whych is without doute the worke of fayth whych worketh by charitie. For Iesu Christe sayeth in the. vi. chapter of saynt Ihon: *¶* It is the worke of God (sayeth oure Lorde) that ye beleue in hym that he hath sente. And also Iesu Christe is called auctor of faythe. Also it apperteyneth vnto God for to

Ioh. xi.

On the .xxii. sondaye

gyue vs persecurance and contynuaunce in the same
fayth vnto the daye of Iesu Christe, as it is written
in the .xxxvi. psalme. The afflictions of man shalbe
redressed in welth by God, wherby we maye lyghtly
vnderstand that man as of hymselfe cannot do any
good: and that all they whych vaunte them of theyr
power, do erre and blaspheme agaynst God, when
they attribute vnto theselles þe whiche apperteyneth
vnto God, whose power it is when we do any good.

The daye
of Iesus
Christe.

The daye of Iesu Christe is the daye of the death of
euery body: and to speake generallly, it is doomes day
at the whiche daye he shall yelde vnto euery one ac-
cording vnto hys fayth, or infidelitie, that they shal
haue folowed: vnto the faythfull, lyfe eternall, and
vnto the vnfaythfull, the death eternall. And the
apostle might iustly thinke of the Philippians that
god wold do vnto them this grace for to make them
to perseuer vnto thende, for the charite that he had
vnto them, the whych beleue lightly al thinges that
is to the honour, & forþcause also that themselves
did reioyce, when they had vnderstande that in pry-
sonment at Rome he defended hym after suche a
forte that it was vnto the confirmation of the gos-
pell, and the greate ioye of the same.

And therfore he prayed them that thys charytie to-
warde god, and loue vnto hys worde might aboude
and increase alwayes moze & moze, in the knowlege
of god, and in all spirituall sense for to discerne and
approue the meruelouse thynges, and for to be pure
and clene, and without offending and rebuke at the
daye of our lord Iesu Christ, both particuler & vni-
uersal, al replenished with þe frute of iustice which is
the

the iustice of sayth by our Lorde Iesu Christe vnto
the glory of the eternal father. In this saynt Paule
gyueth vs to vnderstande howe that al begynnynge
and the endes of good woorkes ought to be attribu-
ted vnto God. And the charitie whych one ought to
haue to another when one heareth or vnderstandeth
that the worde of God doth growe, it augmenteth &
confirmeth, which is the doctrine of the Gospel, for in
the same is the true science and knowledge of God,
and the wit of the holy ghost: wherby one may proue
and assaye the better thynges whiche be the welthes
spirituall and heauenly. The whych graunt vs the
heuenly father by our Lorde Iesu Christ. Amen.

The Gospel on the .xxij. sonday. The .xviij.

chapter of Matheu.

Thargument.

OThe parable of the kynge that forgave hys
seruaunt whych was founde in arerages vnto
hym vpon his accomptes.

Iesus put forth a similitude vnto hys disciples,
sayeng, the kyngdome of heuen is lykened vnto
a certeyn man that was a kinge, whych wolde take
accomptes of hys seruauntes. And whē he had be-
gonne to reken, one was brought vnto him whych
ought hym ten thousande talentes, but forasmuch
as he was not able to paye, his lorde commaunded
hym to be solde, and hys wyfe and hys chyl dren,
and all that he had, and payment to be made. The
seruaunt fel downe and besought him sayeng. Syr
haue pacience wyth me, and I wyll paye the al. The
had

On the xxii. sondaye
seruaunt fell downe and besought him sayeng. Syr
haue pacience with me, and I wyl paye the al. Thā
had the lorde pytie on that seruaunte, and lowfede
him and forgauē him the det. So the same seruaūte
wente out, and founde one of hys felowes, whyche
ought him an hundreth pence, and he layde handes
on hym, and toke hym by the throte, sayeng: paye
that thou owest. And his felowe fel downe and be-
sought hym sayeng: haue pacience wyth me, and I
wyl pay the al. And he wold not, but went and cast
hym into prison, tyl he shuld paye the det. So whē
hys felowes sawe what was done, they were very
sory, and came and tolde vnto theyr lorde all that
had happened. Then his lord called hym and sayd
vnto hym: O thou vngracious seruaunt, I forgauē
the all that dette whan thou desyredst me: shuldest
not thou also haue had compassion on thy felowe
euen as I had pytie on the? And his lord was wroth
and deliuered him to the iaylers tyll he shulde pay
all that was due vnto hym. So lykewyse shall my
heauenly father do also vnto you if ye from youre
hartes forgyue not euerye one hys brother theyr
trespasses.

In the parable declared in the gospell of this day
good people is shewed vnto vs howe God shall
make hys iudgement of synners that shal not haue
asked him mercy. Agayne al those which shal know-
ledge themselves synners befoze hym and shall de-
maunde mercy and grace of hym he shall pardone
them

them of al theyr synnes, if so be they do remytte and
 pardone also with good harte and in charyte for the
 loue of hym the synnes & offences that theyr neygh-
 bours haue commytted agaynst them. For it is the
 rule to obteyne pardone of god for to forgyue. As it
 is wytten in the prayer that our Lorde Jesu Christ
 hath gyuen vs for to pray vnto his father and ours,
 when we saye. Et dimitte nobis debita nostra sicut
 et nos dimittimus debitorib⁹ nostris, that is to say
 Forgyue vs our trespases as we forgiue them that
 trespasse against vs. And after our lord sayth, if you
 pardon men theyr synnes, your father also that is in
 heauen shal pardon you your faultes. And if we do
 not pardon nor forgyue other men, nomoze wol your
 father pardon nor remitte you of your synnes. Alas
 my frendes howe many be there nowe a dayes which
 thynke lytle on these wordes, as if they were bayne
 and of none effect. And yet for al that, they be so true
 that it is a iudgement gyuen from y^e mouth of god,
 which is al trouth. There be many which oftentimes
 do saye this most holy prayer without hauyng any
 wyl to forgyue the offences comytted against them,
 the whych surely were better not to pray so agaynst
 themselves. This is wel shewed vnto vs by the pa-
 table of the kyngdome of heauē in thys present gos-
 pell, of the seruaunt whych ought ten thousande ta-
 lentes vnto his kyng. And when he had not where-
 with he myght paye it, the kyng commaunded, that
 he and hys wyfe and his chyldren and al his goods
 shulde be solde, to thentente that he myght be payed
 of that that was due vnto him. The seruaunt seying
 thys kneeled downe & prayed the kyng that he wolde

Mat. v. i

On the .xxij. sonday

take patience and tary and he wolde paye hym all.
The lord that was pitiful and merciful had mercy
on hym, and sente hym awaye and forgaue hym the
dette. But the seruaunt departyng from his Lord,
was not pitiful nor merciful as was his Lord. For
in meting an other he was seruaunt with hym which
ought hym only an hundred pence, he toke him and
strayned hym by the throte and mysintreatyng hym
sayd, paye me that, that thou owest me. And the poore
seruant knelid befoze the fyrst seruant, & prayed him
to haue patience and to tary and he wolde paye him
all. But he wolde not heare hym, but forthwith sent
him to prison, vnto the time that he had payed him,
but what dyd the lord when he harde these newes?
He kaste in his teth the mercy which he had vsed to-
wardes hym, when he prayed hym, and on the other
syde the cruelty whych he had vsed agaynst hys fe-
lowe seruaunt. And therupon he dyd gyue him to the
keepers of the prison, vntyl he had payed al his dute.
And this parable our lord declareth himselfe. This
kyng, is god the father almyghty. This fyrste det-
tour: is a great sinner to god. This seconde dettour
is a lytle synner to man. And what maye the offence
be vnto man, but only a lytle offence to the regarde
of that whych is to god? And that he is to god what
may it be but a ryght great offence? For as the an-
cient douttour of the church Ihon chrysostome say-
eth, there is a greates difference betwene the synnes
which be done to men and the synnes which be com-
mitted agaynst God, as there is difference betwene
ten thousand talentes of golde & an hundred pence.
But God is so meke and so merciful, that yf al only
one

Chryso-
stome.

after Trinitie.

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one do pray hym he forgyueth all synne and offence howe greate so euer it be, yf that in folowynge of his meakenesse and mercyfulnesse we pardone one lytle offence agaynst vs vnto our brother. But yf any of vs do not pardone, God shall aske of him the great debte, and he shall be in paynes vntyll he shall haue payed it out, whyche worde (vntyll) is taken of holy doctours, *pro infinito*. And thys is the meanyng & sense of thys text sayth Remigius the auncient doctour, *semper soluet, sed nunquam persoluet, et semper poenam luet*, that is to saye, he shall euer paye but neuer paye it out, and he shall euermore suffre payne. Then my brethren and frendes, though that it be so that all the offences agaynst vs in the world be nothyng in regarde of one only offence agaynst God: let vs then pardone them lyghtly not alonlye by mouth and outwardly, but wpth good wyll, and in our hartes inwardly. And yf we thus do, assuredly God shall pardone vs them that be so greate (for who is it that hath not offended hym many tymes) and we shall be fynally made the chyldre of God and followers of his swetenesse, meakenes, and mercye. The whyche it shall please thys greate kynge to graunte vs (vnto whom we be all so greate detters) the father of mercy, by our Lorde Iesus Chryste, by whom he hath done and doth mercy vnto all. To whom begyuen al honour glozy and prayse for euer and euer. Amen.

The Epistle on the. xxiiij. sonday after
Trinitie sonday. The thyrd chap=
piter to the Philippians.

Ps. ij.

Paule

101 On the.xxiiij.sondaye

Paule exhorteth vs to folowe hym and such other holy men in luyng.

Brethre, be folowers together of me, and loke on them whyche walke euen so, as ye haue vs for an ensample. For many walke (of whom I haue tolde you often, and nowe tell you wepyng) that they are the enemies of the crosse of Christ, whose end is dānacion, whose bely is their god, and glory to theyr shame, whyche are worldly mynded. But our cōuersacion is in heauen, from whence we loke for the sauour, euen the Lorde Iesus Christ, which shall chaunge our vyle bodye, that he may make it like vnto his glorious body: according to the working, wherby he is hable also to subdue al thynges vnto hym selfe.

Synt Paul my welbeloued frendes, doth exhort vs in this epistle, that we shuld be his folowers that is to saye, that we shulde lyue lyke vnto hym, folowyng the worde of faythe and of grace, whyche is the truthe of the Gospell, and that we shulde so folowe the fourme and rule which is giuen vnto vs and that we shuld take exemple of them whych lyue accordyng to þe same. For there be some other whiche be enemyes vnto the gospell & vnto the crosse, that is to saye the tribulacions suffred by Iesu Chryste luyng the glozy of the worlde, which is confusyon, makyng god of theyr bely, and they be not to be folowed, but occasion to wepe. For our glozy, our lyfe and conuersacion is not in earthly thynges, but in heauēly thynges from whence also we do abyde our Lorde Iesu Chryste at his seconde commyng: which
shall

shal forme our body of newe, beyng now yle. abiect
 corruptible & mortall, into a body noble, profytable
 incorruptible, & immortall. And he shall fygure and
 chaunge it vnto the simyltude of the clearnesse and
 glozve of hys body, by the power that he hath for to
 make all thynges to obey at his wyll. Wherfore the
 apostle prayeth vs (and it is good reason & we shuld
 so do) that we do kepe our selues stedfast in the rule
 and couersacion of & Gospell. And thys he reputeth
 and taketh to be hys crowne and hys glozve, yf that
 by hys exhortacion and mocion we do thus. **¶** It is
 charitie & thus constreyneth the hartes of faythfull
 men for to desyre the saluacion of euery bodye. And
 thys charytie dyd not alonly extende vnto men, but
 also vnto women, of the which here he prayeth some
 of them, that is to wete, Euodia and Syntyche, that
 they shulde vnderstande none other thyng, but only
 this forme and rule of the Gospell. And yet further-
 more he prayeth another whyche he calleth hys dere
 beloued felowe that she wolde helpe all them whych
 had laboured with him, and with Clement vnto the
 furtheraunce and promocion of the gospel, of whom
 (sayeth he) the names be wyrtten in the booke of lyfe.
 And what helpe doth he desyre that she shuld do vn-
 to them but only to comferte and strengthe them in
 this purpose, for to draue alwayes the other, aswell
 the virgins as the olde women vnto the saythe and
 vnto & doctrine of the gospel, the which is the onely
 rule of life, & that of eternal life. Then my frendes as
 wel men as womē, let vs hold this only rule. Let vs
 teachē them & be not so perfite as we oure selues be.
 Let vs take exemple of them whyche be iuste & sted-

Pauls
glorie.

On the. xxiiij. sondaye.

faste in sayth and earnest louers of the Gospell. Let vs haue in abhominatiō the lyfe of the enemies of the Gospell, and of them þ̄ do not let by the paynes trauayles afflictions death & passion that our Lorde hath suffred for to redeme vs and them, and for to gyue vs the celestially treasures. And let vs wepe in our hartes for theyr myscheuous and abhominable lyfe, prayeng vnto God þ̄ he wyl gyue them lyght, and that they maye not trouble any by theyr euill lyfe and wycked exemple. Let oure hartes be where oure treasure is, whiche is in heauen and not in the earth. Let vs be stedfaste and vnchaungeable in this sayth and purpose of the Gospel. Let vs labour as well men as women. that all maye come vnto thys lyght, vnto the only worde of God lyuynge. Let vs cōforte them in thys þ̄ we haue all but one doctrine, one God, and one helper. Let all our hope be there, as was the hope of saynt Paule, and of Clement, of Euodia, of Syntycha, and of all the other saythfull and true christen people of the fyrste and primate churche. And be we then well assured þ̄ oure names shalbe wyrtten wyth them in heuen euen in the booke of liue, vnto the gloze of the father of heuē and our Lorde Jesu Christ. Amen.

The Gospell on the. xxiiij. sonday after Trinitie.

The. xxij. chapter of Matheu.

Thargument.

Christe is demaunded whether it be lawfull to paye tribute to Cesar or not.

THe pharisees went and toke counsel how they myght tangle hym in hys wordes. And they sent

sent oute vnto hym their disciples wyth Herodes
seruauntes, sayeng. Maister we know that thou arte
true and teachest the way of God truly, neither ca-
reste thou for any man, for thou regardest not the
outwarde apparaunce of men. Tel vs therfore, how
thinkest thou? Is it lawfull that tribute be gyuen vn-
to Cesar or not? But Iesus perceyuing their wicked-
nes sayde. Why tempte ye me ye ypocrites? shewe
me the tribute money. And he toke hym a peny.
And he sayde vnto them, whose is this ymage and
supercription? They sayd vnto him, Cesars. The
sayed he vnto them. Gyue therfore vnto Cesar, the
things which are Cesars, and vnto god those thin-
ges that are godes.

The Gospell of thys present sondaye good peo-
ple puteth befoze vs, the malice of the phara-
sees which dyd send their disciples with the Herodi-
ans, which Herodians after the mynd of saynt Hierom
were the souldiours of Herod (for the pharisees
durst not go theselues for feare of the people (wher-
fore they sent theyr disciples wyth these souldiours;
for to attrappe our Lorde and to fynde out some oc-
casion for to delpue hym to death. And they came
subtylly accorbynge to the malice of the worlde and
of the fleshe flatterynge and sayeng, maister. This is
the fyfthe simulation of ypocrites (sayeth Chrysosto-
mus) to prayse them whom we go aboute to destroy
and vndo. And therfore they breake out into prayse
sayeng Maister we knowe that thou arte ryghtfull
& a teller of trouthe. They call hym maister to thintet
that beyng nowe honoured and praysed of them he
myght

Hierom

Chryso-
stome.
super
Mat.

On the:xxiiij. sondaye

myght open simplye the secretes of hys harte vnto them as desyrouse to haue them hys dyscyples. We knowe (saye they) that thou art rightfull and þ thou teachest the doctrine of god in trouthe, and regardest no persone, as who shulde saye, thou haste respecte neyther to Herode nor yet to Cesar, whyche exacteth tribute of vs but only teachest frely þ trouthe. Therfoze shewe vs playnly we beseeche the if it be lesul for vs to geue trybute vnto Cesar or no. Dure sauour and mayster Iesu Chyriste which knoweth all mens thoughtes sayde vnto them. wherfoze do ye tempte me you hypocrites. He answereth them, not fayerly accorpyng to theyr sayre wordes but roughly accorpyng to theyr cruell conscience. For god is wonte to answer to the wyl & not to the worde. And he sayth vnto them. Shewe me þ money of the tribute. And they dyd geue him a pece. And he demaunded of them (to thende that he shuld shame the with theyr owne wordes) whose was the ymage & the superscription. And they answered, of Cesar. And then he answered them. Then yelde ye vnto Cesar, the thynges that apperteyne vnto Cesar. And paye to god that which belongeth to god. But these dissemblers surely dyd not vnderstande this answer, for they loked that he shulde haue sayde eyther ye or no. If he had sayde that they ought for to haue gyuen tribute vnto Cesar, they myghte haue accused hym as speakyng agaynst the lybertye gyuen vnto the chyldren of Israel and also as a trasgressour of the lawe, and if he had sayd that it had not bene lawfull to geue tribute vnto Cesar, the Herodians wolde haue accused him forthwyth of treason and sedicion agaynst the emperor

court of Rome. And so in all fashions they myghte haue had open occasion to cause hym to be condemned to death, but by his answer they had none occasion, but were al ashamed. And he shewed them wel, that agaynste the Lorde God there is no counsell that can serue. Wherfoze thys Gospell doth teache vs that they that teach the doctrine of Iesu Christ, I meane, the true Gospell, shall haue other whyles the Pharisees and theyr disciples lyenge in wayte agaynste them (whych shall accompany themselves wyth infidels beleuyng nothyng of God, suche as were these Herodians) for to attrappe them subtylly in theyr interrogations, in any thyng that they saie whether it be so or not so, searchyng apparant occasions for to delyuer them vnto death. And so they shall not be able to eschue it, yf the spirite of God do not delyuer them. Wherfoze my brethren let vs all take good courage, for to anounce and preache the word of Iesu Christ, the holy Gospell. Let vs leaue vnto the men, that is of men. And let vs yeld vnto God that that is Gods, that is sayth, all hope and charitie, vnto hym dewe by hys holy worde. And our kynge whych is Iesu Christ shall reioyce in his heauenly father, the whych wyth hym shall gyue vs hys graces, and our prayes shalbe of God & whych also shall shutte by the mouth of the sklanderers and cupll speakers of hys holy worde, as it is also wyrtten: But the kynge shall reioyce hym in God. All those wyth true hartes shalbe praysed, for the mouth of them whych speake iniquitie is close, vnto the gloype of oure Lorde Iesus Christe, Qui uiuit et regnat in seculorum secula. Amen.

On the .xxiiij. sonday
The Epistle on the .xxiiij. sonday after
Trinitie sonday. The fyrst chapi-
ter to the Colossians.

Thargument.

Paule despyeth and prayeth for the Colossians that they might be fruteful in al good workes and increasing in the knowledge of God.

Brethren, we haue not ceased to praye for you and to desyre that ye myght be fulfylled with the knowledge of his wyll in all wysdome and spirituall vnderstanding, that ye might walke worthy of the Lorde that in al thinges ye may please, being frutefull in all good workes, and encreasyng in the knowledge of god, strengthened wyth al might thorough hys gloriouse power, vnto all pacience and longe sufferynge wyth ioyfulness.

The epistle of this daye, my welbeloued frendes doth teache vs how all chryssen men ought continually to desire and syghe (which is to praye and to demaunde) vnto god that all the countreyes and nations maye be replenyshed wyth the holy ghooste, the which follow the sayth of the word of god, that they maye be replenished wyth the knowledge of the wyl of god whiche is wisdom from aboue, and vnderstandynge from aboue of the holy ghooste. Whiche thyng we ought to praye to thintent þ in all places we maye walke worthyly accordyng vnto God, and that in al good workes we may please God, that all maye fructifie and take encrease in the knowlege of God, which is the vnderstanding of his word. Furthermoze we must praye that all may be comforted in
all

all strength, vertue and might of god not according
 vnto our myght oꝝ the might of men, but according
 vnto the puissaunce and incomparable might of hys
 gloꝝy, in the whych all they that knowledge to haue
 it of hym, do prayse hym & gloꝝyfie hym in al meke-
 nesse and patience of hys abydyng in spirituall ioye
 in our Lorde Iesu Christe. Truly my bꝛethꝛen these **The des**
 be the desyres, syghes prayers and peticyons of all **syres of**
 christen men, the whych be vnderstāded by þ̄ desyres **al chris**
 prayers & petitions of S. Paule for the Collosiens **ten mē.**
 for in the scriptures þ̄ thynges spoken particularly,
 oughte to betaken vniuersally, that is, that they be
 sayde vnto all men, as our Lorde dothe wytnesse it
 speakyng vnto his disciples, this þ̄ I say vnto you,
 I speake it vnto all. Let vs then praye continually
 by these noble desyres and sighes, whyche the holpe
 ghost maketh in vs, & we shalbe spiritual, we shalbe
 a temple of the holy ghost, and such as we desyre the
 other to be. we shal haue knowledge of þ̄ good wyl
 of God, whych is the saluacion of euery body by the
 sayth in Iesus Christe and in hys worde. These de-
 syres and prayers be woꝝkes of charitie, woꝝkes of
 sapience, and such as teach the wisdom of god, and
 not of men, they be woꝝkes pleasaunte vnto God,
 frutefull and increasyng from daye to daye in the
 knowledge of god, they be the woꝝkes of patience,
 abydyng (in ioye of spirite) what soeuer thyng it shal
 please God for to sende, whether it be prosperitie oꝝ
 aduersitie, whether it be syckenes oꝝ health, for the
 strength from aboue gyuen by Iesu Christ and his
 spirite doth comfoꝛte & gyueth lyfe to all. To whom
 be immortal gloꝝy and prayse without ende. Amen.

On the.xxiiiij. soday
The Gospel on the.xxiiiij. soday after
Trinitie soday. The.ix. chapter
of Mathewe.

Thargument.

OThe woman whyche had the pssue of bloude
is healed.

WHile Iesus yet spake vnto the people, behold
there came a certayne ruler and worshypped
him sayeng, my doughter is euen now disealed,
but come and laye thy hand vpon her, and she shall
lyue. And Iesus arose, and folowed hym and so
dyd his disciples. And beholde a woman whyche
was diseased wyth an yssue of blode twelue yeres,
came behynde hym, and touched the hem of hys
vesture. For she sayde wythin her selfe, yf I maye
touche but euen his vesture only, I shalbe safe. But
Iesus turned hym aboute and when he sawe her he
sayde. Doughter be of good comforte, thy fayth
hath made the safe. And the woman was made
hole, euen that same tyme.

THys Gospell (good chrysten audience) doth put
befoze our eyes how muche that our fayth and
hope in god our sauitour dothe please hym, and is to
hym gratefull and acceptable, and which thyng our
Lorde doth shewe vs here by the fayth of a prince of
the Synagoge which (as sayeth saynt Marke) was
named Jazrus. And albeit that hys fayth and con-
fidence in god was vnperfite, yet neuerthelesse our
lorde did applye and graunte to his prayer, yea and
went also with him for to rayse his doughter which
was

was nere deade, and in dede she dyed. In whyche
 thyng the holy doctoure Remigius sayeth that the ^{Remigi}
 humilite and mildnes of our Lorde is muche to be ^{us,}
 wondered at, & also to be folowed of vs by exemple.
 For forthwyth as sone as he was desyred he began
 to folowe him that desired hym. Wherin he instruc-
 teth) sayth thys doctour) both subiectes and also pre-
 lates. To subiectes he hath left an exemple of obedi-
 ence. To prelates he did demonstrate and shewe how
 they ought to be instaunte and paynful in the office
 of teachyng, that as often as they here tell of any
 parson to be deade in soule, they shulde study forth-
 wyth to be at hand and presente with hym to reueile
 and raise him vp agayn, euen as our sauiour Christ
 of his most tendre pitie and mercy was ready forth-
 with at the humble sute of this ruler to go with him
 to rayse vp his doughter. And if that he had had as
 perfecte sayth as he which saide, lord I am not wor-
 thy that thou shuldest entre into my howse, but only
 saye the worde, and my chylde shalbe hole, he myght
 haue healed her with a worde and saie, be it done to
 the accoriding vnto thy faith, and it shuld haue bene
 so, but he did to him accoriding vnto hys sayth, and
 so he doth to vs. He had thus muche sayth that if he
 touched her she shulde lyue, and so was it therfore
 done to hym accoriding vnto his sayth. He shewed it
 vs also by the woman whych had the bloody flyre by
 the space of. xij. yeres, the whyche had thys sayth in
 hym, that if she touched aonly his garmet she shuld
 be healed. She did touche it, and she had accoriding
 vnto her sayth, not that she had her sayth in the gar-
 mente or that the garment shulde heale her, but her

On the. xxiiiij. sondaye

sayth and her hope was in Iesu Christ. For assuredly the vertue of her healyng dyd not come from the garment, but from our lord Iesu Christ as he saied, I haue knowne that power is issued oute from me. For certes she touched our lord inuiscibly by sayth, and the garment visibly by signe of faith. And therfore our Lorde sayde vnto her. Doughter haue full hope & be of good chere, thy sayth hath made þe to be saued, for he dyd vnto her accordyng vnto her faith. Then the gospell doth shew vs here, that if we haue right perfyte sayth, ther shalbe done vnto vs accordyng to our sayth. O that mortall men and women wold haue this perfecte sayth working by charitie & confidēce, and thys trust in our lord Iesus Christ: Our lord did neuer denye any whych hath had stedfast sayth & hope in hym. If we be in neuer so great sickenes of synne, yea if we be deade by synne, yet yf we pray vnto hym, and desyre hym of pardon hauing full hope and sayth in hym, that in asking it of hym we shalbe healed and iustified, that is for to say that our synnes shalbe pardoned, and that we shalbe reuiued from þe death of sinne, assuredly it shalbe so done vnto vs, and we shal heare this swete answer. Thy faith hath saued the. And þe gospel is ful of the same that he wyl do to vs accordyng to our sayth. wherfore let vs haue stedfast sayth in al the promysse of the wordes of God: and then shalbe accomplished in all hys promysse. But thys sayth is a lyuely sayth which worketh by charitie. The sōne which shyneth & gyueth no heate, doth not gyue lyfe to any thyng. nomore doth sayth wethout charitie. If þe haue this faith that Iesu Christ is dead for the, and for to put
awaye

Faythe
without
charitie
is no
thyng
worth.

awaye thy synnes, it is so, and thy synnes be put a-
 waye, and hys death is thyne: and the merite of hys
 death thyne. If thou beleue also not feynedly but
 truly that he is rylen agayne for thy iustification, it
 is so, and his resurrection is thyne & thy iustificatio
 and thou art truly iustified if þo so pleuer & continue
 in godly lyuynge as becommeth a christen man. And
 thus of all the other wordes of God and of the holy
 scripture, the whych is clene hyd from vs and made
 darke and vnpofitable without this working faith
 and agayne all open and shynynge by this fayth. It
 is it that is alwayes sene of god, and is neuer deny-
 ed in al signes and meruels & in al holy reuytinges
 of God. For to be healed of al sykkenesses and death
 we nede principally thys lyuely and workynge fayth
 which is the most beloued grace of god. The womā
 had none other thing to be heled of her bloudy fluxe.
 The pryncer of the synagoge had none other thyng
 for to haue hys daughter reysed from death to lyfe.
 For to be inheritour vnto the kyngdome of heauen
 is required this fayth that I now speake of, as first
 and chiefe foundacion of all together. What wolde
 you that I shulde saye vnto you? There is nothing
 impossible vnto faith. wherfore thā let vs pray vnto
 our Lorde Iesu Christ which is auctour of faith
 that he may geue vs thys fayth: to thintent that we
 may praye laude and glozifie hym so as he wold be
 prayed, and that he wol not denye or hyde any thing
 vnto them whiche so do praye hym in fayth but that
 he wol enflambe them from daye to daye, for to loue
 feare honour and serue hym more and more, and to
 praye hym the more feruently vnto the glozie of the
 celestiaall

On the .xxv. sondaye
celestiall father whyche gyueth vs al in hym and by
him in this world and in the other by gloyp eternal-
ly. Amen.

The Epistle on the .xxv. sonday after Trinitie son-
day which is the nexte sonday before
Aduent sonday. Ieremias. xxiiij.

Thargument.

¶ The prophesy of Hieremye concernynge the
raygne of Chyist.

B Rethren, beholde the tyme commeth sayeth
the lorde, that I wyll rayse vp the ryghtuose
braunche of Dauid, which shall beare rule, and dis-
cuss matters wyth wisdom, and shal set vp equitie
and ryghteousnes agayne in the earth. In hys tyme
shall Iuda be saued, and Israel shal dwell wythout
feare. And thys is the name that they shall cal hym,
even the Lorde our righteousnes. And therefore be-
holde, the tyme commeth sayeth the Lorde, that it
shall nomore be sayde, the Lorde lyueth, whyche
broughte the chyldren of Israel out of the lande
of Egypte. But the lorde lyueth whyche broughte
forth, and led the sede of the house of Israel, out
of the northlande, and from all countreyes where I
had skatered them, and they shal dwel in their own
lande agayne.

T His prophesy of Hieremie (good people) which
we rede for our epistle in the churche this daye
doth shew vs that the dayes of the cominge of mes-
sias our sauour Iesu Chyist be at hande & accōply-
shed. This is the true braunch which god shal reple
vp

by vnto Dauid. And when shal this bzaunche be ta
 ken? Of a virgyn descendid from Dauid. He shalbe
 trulpy iust, for he shalbe the iustice of all iuste: and he
 alonly ought of hys owne purenes to be concepued
 and bozne among men wythout syn. But who shal
 reple hym by vnto Dauid? God alone, and not any
 man. And therfore he shalbe God, and sonne of God
 And wherfore vnto Dauid? For by cause þe god shal
 reple hym by and make him to be bozne of a virgyn
 descendyd of Dauid. He shal reygne kynge. For he
 shalbe kynge of kynges. It is he which sayeth in the
 person of kynge Dauid in the seconde psalme. But
 I am constituted kynge by him ouer Sion hys holy
 mountayne preachyng his comaundement. And he
 shalbe wysse: not wout cause, for he is the wysdome
 of God. He shal do iustice and iudgement in earth,
 for he shal condemne synne and the pynte of synne,
 and shal iustifie by him selfe whych is the sacrifice,
 the redempcion and iustice of poze synners. And by
 this father: he shal iustifie þe synners. In those daies
 Juda, that is to say, those that shal confesse in fayth
 shalbe saued: and Israel that is for to say those that
 shal knowlege theyr strengthe to come from God,
 shal lyue in greate suertie and trust. Judas signifi-
 eth confessyng, laudyng and thankynge, and Israel
 stronge in God. And þe name of Messias shalbe this
 The Lorde God whych is the greate name of God.
 Wherby Hieremie in spirite gyueth to vnderstande
 that he shalbe the greate God, hys name also shalbe
 our iuste. Ours: for by cause that he shalbe made man
 for vs: and in such wysse iust, that he shal iustifie vs
 al that shal beleue in him, as in God and man & ther

Psalm.

On the xxv. sondaye.

foze he shalbe ours and his iustice ours, and fo? this
he shuld come. Fo? (as Esai saith) the lytle is bozne
vnto vs, and the sone is gyue vnto vs, and fo? this
cause in the tyme of Messias one shall not affyrme
any moze in sayeng. The Lord liueth which hath w
drawen the chyldzen of Israel out from the lande of
Egypte. But it shalbe affyrmed in one hole witnes.
The lord god lyueth that hath drawen out the sede
of the chyldzen of Israel from þ lande of the North,
and from all other places where they were cast. The
Lorde god is the Messias: of whom Heremie sayde
the dayes of his coming is at hand. The which whe
he shulde be comen shulde reneue al thynges, al sha
dowes and all figures shulde cease, and then shulde
trueth repgne, none shulde affyrme moze acco?dyng
to the olde lawe in figure but acco?ding to the newe
in truth. The chyldze of Israel were deliuered from
the lande of Egypte and Pharon in fygure: But in
the tyme of Messias the sede and chyldze of true Is
rael which shalbe sede and childzen of faythe, shalbe
delpuered in all places where they were caste befoze
by god as enemies of the land, from the region and
puissaunce of the greate Aquilon, from whence de
pendeth all euell, which is the croked serpent the di
uell of hell the pynce of darkenesse. And they that
shal inhabite in they? lande of lyupng people by the
Messias which is our lord Jesu Christ. Striue we
then my bzethzen, wth all our strengthe, to be of the
sede of fayth of the trewe Israel whiche is the onely
strong, in our Lorde Jesu Christ, that hath vainqui
shed the greate Aquilon: which hath drawen vs out
from the puissaunce and tyra?nye of the same, from all
places

after Trinite.

Fol. Clxxxv.

places, from all nacions. And then he shall leade vs with hym into the land of the lypung men eternally. And we muste be al wel assured of this: for this sayeth the Lorde God almyghty. Vnto whom be glory honour and myght eternally. Amen.

The Gospell on the. xxv. sonday after Trinite.

sondaye whyche is the nexte sondaye before
Aduent sondaye. the. vj. cha. of Ihon

Thargument.

Our Lorde scadeth fyue thousande men with
v. barley loaues and two fyses.

WHen Iesus then lyfte vp his eyes, and sawe a great company come vnto him, he sayeth vn to Philip: whence shal we bye bread, that these may eate? Thys he sayde to proue hym: for he him selfe knewe what he wold do. Philip answered him, two hundred penyworth of bread are not sufficient for them, that euery man maye take a lytle. One of hys disciples (Andrew, Symon Peters brother) saith vn to hym: There is a lad here which hath fyue barley loues and two fyses: but what are they among so many? And Iesus said. Make the people syt downe. There was much grasse in the place. So the men sat downe in nombre, about fyue thousand. And Iesus toke the bread: And when he had gyuen thankes, he gaue to the disciples, and the disciples to thē that were set downe: And likewise of the fyses as much as they wold. Whē they had eatē ynough, he sayth vnto his disciples: gather vp the brokē meat which
remayneth

On the xxv. sonday

remayneth: that nothyng be loste. And they gathered it together, and fylled twelue baskettes wyth the broken meate of the fyue barley loaves: which broken meate remayned to them that had eaten. Then those men (when they had sene the myracle that Iesus dyd) sayde, thys is of a truthe the same prophete that shulde come into the worlde.

The royal prophet Dauid (welbeloued audicce) knowyng that the fedyng and meate as wel of the body as of the soule is giuen and distributed vnto men by the only goodnes and grace of god, howebeit moze diligently neuerthelesse that of the soule, then that of the body: he maketh thys request vnto god. Lord I haue had my refuge to the, teach me to do thy wyll. And in another place he sayth. The lord god doth noryshe me, and I shall lacke nothyng, he hath set me in the place of the fedyng, whyche is the place of the fedynge of god, my frendes. Truly it is the holy scripture, in whiche is declared vnto vs the wyll of this great Lord, and with the whiche euery chrysten soule is spirituallly and ghostly fed reueled and nourished. And this is it which at thys daye is represented vnto vs, by saynt Iohn in his. vi. chap. where as he sayeth, that whē Iesus had lyfte vp his eyes, and sawe that so greate a multitude was come vnto him, he sayde vnto his disciple saynt Philippe wherwith shall we bye breade, that these folkes here may eate. He spake not thys that he knewe not perfectly, what he wolde do: but he proued hys fayth (for it is he as sayeth Dauid that gyueth meate to beastes, and vnto smale rauenys that call to him) and for
to

to confirme it, and to giue knowledge vnto him and vnto the other that he was god. Take we then doctrine of thys place my frendes that our Lorde Iesu Christ is only gouernour of al thinges what soeuer they be, not only as touchyng the bodye, but principally as touchyng þe soule. And let vs not be as Philip and Andzew, which not hauing yet stedfast fayth beleued not þe he which by his only worde had made and created all the worlde, myghte lykewyse by hys worde create and gyue noysshynge by fyue loaves & two fyshes vnto so great a multitude. But what signifieth vnto vs the fyue loaves and the two fyshes? Surely my frendes the fyue loaves the which as S. John sayeth were of barley, represent vnto vs (as S. Austine and other holy expositours thinke) the fyue Austine. bokes of Moyses. For as barley outwardly hath a huske very pricklyng: euen so haue þe bokes of Moyses, for as touchyng the lawe whiche they conteyne, they be merueilous rough and rygorous, but if they be spirituallly vnderstanded (which can not be without fayth) they gyue noysshynge vnto the soule. For as sayeth the prophete Abacuc. Abac. ij. The rightwyse man shall lyue by fayth. And the two fyshes may signify the olde and newe testamēt. The newe testament as touchyng the euangelycal & apostolicall writynge wherin the chrysten mans fayth is lyuely described. The olde as touchyng the other bokes and prophecies. For eue as the fyshes can not lyue without water, so lykewyse without faythe, none hath bene, is, nor shalbe saued. The fyue loaves therfore and two fyshes spirituallly vnderstanded haue bene distributed vnto al chrysten people. And if ye aske by whome

On the xxv. sonday

Surely it is to be answered by thapostles and they
which be sent from god. For this cause (my frendes)
take ye the refection and fode of y^e soule in the spue
loues, and two fyshes spiritually vnderstanded: that
is to say in the holy scriptures, and in sayth. And vnderstande
that the worldly doctrines can not nourish
your soules, but rather slee them, for our Lord
sayeth, that for nought we honour hym in keppinge
the doctrine of men namely if it be not grounded of
Gods worde but rather made to ouerwhelme sub-
uerste and darken the same. Let vs then desyre
with instant and feruent petitions this hea-
uenly fode of almyghty God and he wyll
wythout doute gyue it vs abundantly. To whom be al honour,
glory prayse and thanks
for euer and euer.

A M E N.



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Cum priuilegio ad impres-
sandum solum.

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